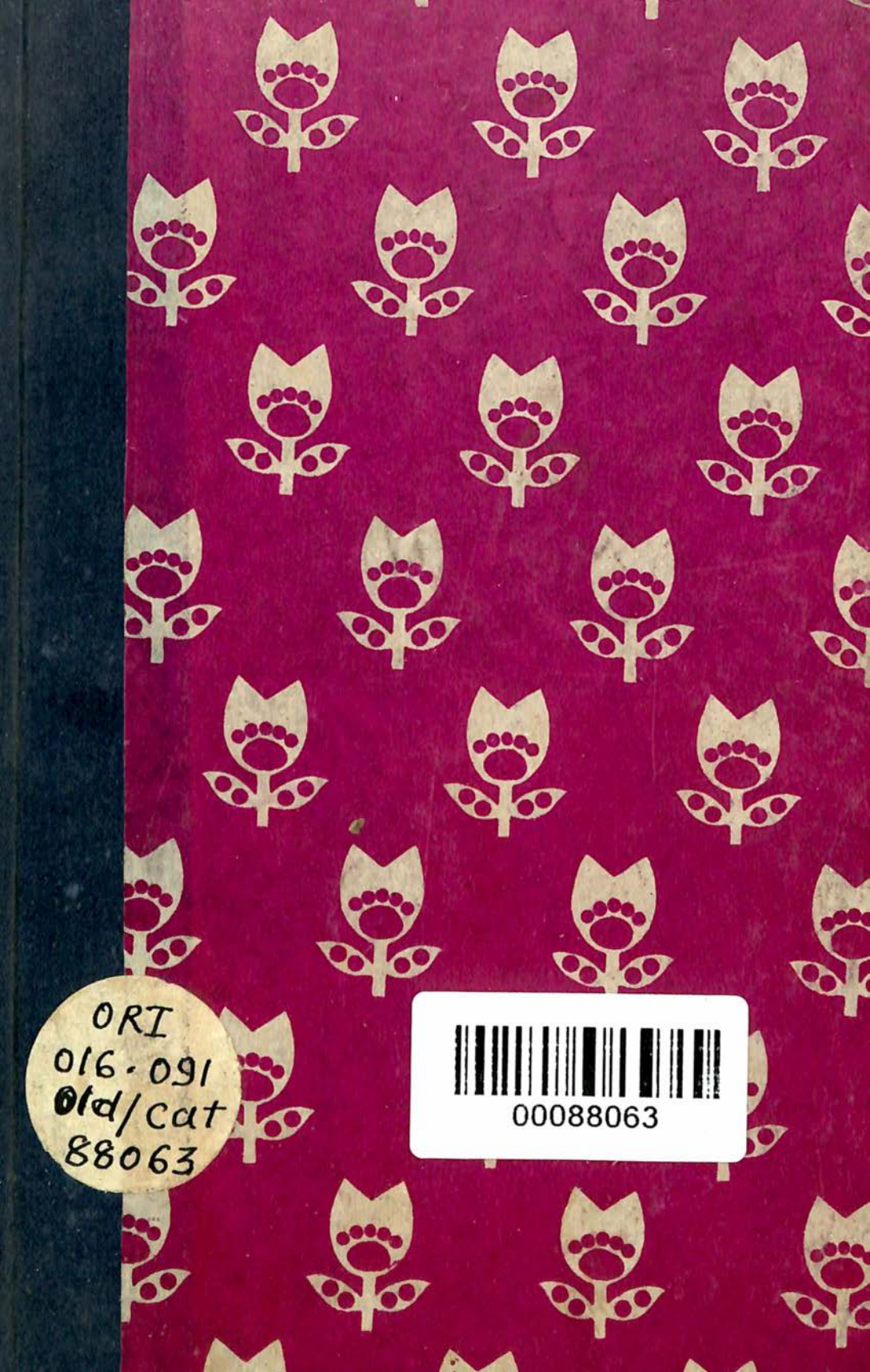
ORI
016.091
Old/cat
88063
00088063

Digitized with financial assistance from the
Government of Maharashtra
on 05 October, 2018

Pali Text Society.

CATALOGUE OF PALI MSS.

IN THE

INDIA OFFICE LIBRARY,

BEING

APPENDIX TO THE JOURNAL OF THE PALI TEXT SOCIETY FOR 1882.

88063

BY

HERMANN OLDENBERG.

LONDON:
PUBLISHED FOR THE PALI TEXT SOCIETY,
BY HENRY FROWDE,
OXFORD UNIVERSITY PRESS WAREHOUSE, 7, PATERNOSTER ROW.

1882.

ORL
016.091
Old / cat

CONTENTS.

PAGE

PART I. THE SACRED LITERATURE WITH THE COMMENTARIES 59

„ II. GRAMMATICAL WORKS 86

„ III. HISTORICAL AND MISCELLANEOUS WORKS . . . 108

PALI MANUSCRIPTS

IN THE

INDIA OFFICE LIBRARY.

I.—THE SACRED LITERATURE WITH THE COMMENTARIES.

1 (Phayre Collection).

Manuscript of the whole *Tipiṭaka* presented by the King of Burma.

The MS., written in the Burmese character, consists of 29 volumes, each of which, wrapped up in a piece of silk, is placed in a wooden box. Most of the single volumes contain the dates of Sakkarâj 1202 or 1203 (A.D. 1841–42). In correctness this manuscript far surpasses most of the MSS. written in Burma which I have seen. The contents of the single volumes are:

I. Vinayapiṭaka.

1. *Suttavibhaṅga* (first part). 195 leaves, signed with the Burmese letters ka—thi; 8 lines.

2. *Suttavibhaṅga* (second part). 217 leaves (ka—dha); 8 lines (Bhikkhuvibhaṅga, fol. ka—ṭo; Bhikkhunîvibhaṅga, fol. ṭau—dha).

3. *Mahâvagga.* 249 leaves (ka—po); 8 lines.

4. *Cullavagga.* 181 leaves (ka—ṇâḥ and mû; the leaves ta—mu are missing); 8 lines.

5. *Parivâra.* 213 leaves (ka—do); 8 lines.

II. Suttapiṭaka.

6. *Dîghanikâya.* 360 leaves (ka—hâḥ; the letters ba—bâḥ are omitted); 8 lines.

7. The *Mûlapaññâsaka* of the *Majjhimanikâya.* 219 leaves

(ka-dha; the leaf kai has been repeated twice; two different leaves are signed ṇî); 8 lines.

8. The *Majjhimapaññâsaka* of the *Majjhimanikâya*. 234 leaves (ka—nû); 8 lines.

9. The *Uparipaññâsaka* of the *Majjhimanikâya*. 164 leaves (ka—ḍhai); 9 lines.

10. The first three vaggas of the *Saṃyuttanikâya*. 264 leaves (ka—phâḥ); 10 lines.

11. The *Saḷâyatanavagga* (fourth vagga of the *Saṃyuttanikâya*). 192 leaves (ka—tâḥ); 8 lines.

12. The *Mahâvaggasaṃyutta* (fifth vagga of the *Saṃyuttanikâya*). 218 leaves (tha—khyâ); 8 lines.

13. The first four nipâtas of the *Aṅguttaranikâya*. 212 leaves (ka—dai); 10 lines.

14. The fifth to the seventh nipâta of the *Aṅguttaranikâya*, 211 leaves (ka—de); 10 lines.

15. The eighth to the eleventh nipâta of the *Aṅguttaranikâya*. 301 leaves (ka—ya); 9 lines.

16. Six of the small works composing the *Khuddakanikâya*, viz.:—

a. *Khuddakapâṭha*. 5 leaves (ka—ku); 9 lines.
b. *Udâna*. 54 leaves (ka—ṅû); 9 lines.
c. *Itivuttaka*. 29 leaves (ka—gu); 9 lines.
d. *Suttanipâta*. 52 leaves (ka—ṅî); 9 lines.
e. *Vimânavatthu*. 34 leaves (ka—gau); 9 lines.
f. *Petavatthu*. 26 leaves (ka—gâ); 9 lines.

17. Five of the small works composing the *Khuddakanikâya*, viz.:—

a. *Theragâthâ*. 40 leaves (ka—ghî); 9 lines.
b. *Therîgâthâ*. 19 leaves (ghu—ṅaṃ); 9 lines.
c. *Buddhavaṃsa*. 32 leaves (ṅâḥ—je); 9 lines.
d. *Cariyâpiṭaka*. 13 leaves (jai—jhai); 9 lines.
e. *Dhammapada*. 14 leaves (ka—khâ); 10 lines.

18. *Jâtaka*, text without *Aṭṭhakathâ*. 193 leaves (ka—tha); 9 lines.

19. Two identical copies of the *Mahâniddesa*, both ending with the *Sâriputtasutta*. According to the dates given by

Subhûti in Childers's Dictionary, s.v. *niddeso*, this is only the first of two parts which compose the whole *Niddesa*, the second doubtless being the *Cullaniddeso*. See Journ. As. Soc. of Bengal, 6, 522.

a. 186 leaves (ka—tû); 9 lines.

b. 196 leaves (jho—mâḥ); 9 lines.

20. *a. Paṭisambhidâpakaraṇa.* 198 leaves (ka—thû); 10 lines.

b. Nettipakaraṇa. 63 leaves (ka—ci); 10 lines. The subscription of this work places it among the sacred scriptures: ettâvatâ samattâ nettiyâ âyasmatâ *Mahâkaccânena* bhâsitâ bhagavatâ anumoditâ mûlasaṅgîtiyaṃ saṅgîtâ ti. About the style and the contents of this work, see d'Alwis, Introd. xxiii. 105.

21. *Apadâna.* 244 leaves (ka—pî); 9 lines. (Therâpadâna fol. ka—thau, Therîapadâna fol. thaṃ—pî.)

III. Abhidhammapiṭaka.

22. *Dhammasaṅgaṇî.* 144 leaves (ka—ṭhâḥ); 8 lines.

23. *Vibhaṅgappakaraṇa.* 186 leaves (ka—tû); 9 lines.

24. 314 leaves (ka—rî, the last letter being written by mistake for ri; one leaf has got the two signatures ba and bâ); 8 lines. Contains:—

a. Dhâtukathâ (ka—ṅi).

b. Puggalapaññatti (ṅî—jha).

c. Kathâvatthu (jha—rî).

25. First part of the *Yamaka.* 291 leaves (ka—mi); 8 lines. Contains the *mûlayamaka* (ka—ko), the *khandhayamaka* (kau—gau), the *âyatanayaṃṃaka* (gaṃ—jaḥ), the *dhâtuyamaka* (jha—jhu), the *saccayamaka* (jhû—ṭau), the *saṅkhârayamaka* (ṭaṃ—ḍhâ), the *anusayayamaka* (ḍhi—mi).

26. Second part of the *Yamaka.* 171 leaves (mî—cyu); 8 lines. Contains the *cittayamaka* (mî—yî), the *dhammayamaka* (yu—vi), the *indriyayamaka* (vî—cyu).

27. *Dukapaṭṭhâna.* 188 leaves (ka—tai); 10 lines.

28. *Tikapaṭṭhâna.* 292 leaves (ka—mî); 10 lines.

29. *Dukatikapaṭṭhâna.* 260 leaves (ka—phai); 10 lines. Contains anulomadukatikapaṭṭhâna (ka—cha), anulomatikadukap. (châ—ṭi), anulomatikatikap. (ṭî—ṭhâ), anulomadukadukap. (ṭhi—ṭhau), paccanîkadukadukap. (ṭhaṃ—ṇe), anulomapaccanîkadukadukap. (ṇaï—dhai), paccanîkânulomadukadukap. (dho—phai).

2.

Burmese MS., see the Burmese Catalogue, No. 3438.[1]
Nissaya of the Pârâjika. Begins :—

anantakaruṇâdhâraṃ vineyyadamanaṃ jinaṃ
natvâ sunipuṇaṃ dhammaṃ dakkhiṇeyyaṃ gaṇuttamaṃ |
mahâaggabu(d)dhin nâmaṃ sabbarâjûna pûjitaṃ
bahu(s)sutaṃ mahâpu(ñ)ñaṃ saṅghassa parinâyakaṃ |
saddhamma(ṭ)ṭhitikâmehi santehi abhiyâcito
vinaye mandabuddhinaṃ pâṭavatthâya nissayaṃ |
pubbâcariyasîhânaṃ avalambya vinicchayaṃ
suvi(ñ)ñeyyaṃ karissâmi tosayanto vicakkhaṇe |
purâtanesu santesu nissayesu pi tehi na
*li*nantarapadân' attho sakkâ vi(ñ)ñâtave yato |
sâdhippâyañ ca sambandhaṃ vacanatthañ ca katthaci
dassayanto karissâmi venayikamanoharaṃ |
vinayapiṭake ṭhite sâsanaṃ suppati(ṭ)ṭhitaṃ
mahussâhena yaṃ yassa taṃ nissâmen*t*a sâdhavo ti |

The Pâli text is intermixed with the Burmese version. The first phrases of the Pârâjika, for instance (tena samayena buddho bhagavâ Verañjâyaṃ viharati Naḷerupucimandamûle mahatâ bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi) are given in the following way :—yena samayena âyasmato Sâriputtassa vinayapañ(ñ)attiyâcanahetubhûto parivitakk*e* udapâdi tena samayena buddho bhagavâ Verañcâyaṃ viharati Naḷerupucimandamûle mahatâ bhikkhusaṅghena saddhi pañcamattehi bhikkhusatehi | yena samayena yena kâlena—âyasmato—Sâríputtassa—vinayapañ(ñ)attiyâcanahetubhûto—parivitakko—udapâdi—tena samayena tena kâlena bhagavâ—buddho—Verañjâyaṃ Verañjâya sam*i*pe—Naḷeru-

[1] Here and elsewhere, in referring to numbers of the Burmese Catalogue, those of the Catalogue formerly in use are meant. The MSS. in question are now arranged according to this Catalogue.

pucimandamûle—mahatâ—bhikkhusaṅghena—pañcamattehi—bhikkhusatehi pañcasatapamâṇehi bhikkhuhi—saddhi—viharati . . . . vigato rañjo assâ ti ca veraṃjatthajâtan ti ca vividhehi rañjayatî ti ca veraṃ abhibhavitvâ jâtâ ti ca vâkyaṃ—*etc.* Afterwards no continuous Pâli text is given, but only the single words or small parts of the text with their version or paraphrase.

3.

Burmese MS., see Catalogue of Burmese MSS., No. 3427. Sakkaraj 1194=A.D. 1833.

Second part of the *Suttavibhaṅga,* Pâli text with Burmese Nissaya. Begins: namo, *etc.*, | âyasmanto—ime kho dve navuti pâcittiyâ dhammâ—uddesaṃ—âgacchanti—tena samayena—Sakyaputto—Hatthako—vâdakkhitto—hoti.

4.

Burmese MS., see Catalogue of Burmese MSS., No. 3436. Sakk. 1192=A.D. 1831.

Opening sections of the same second part of the *Suttavibhaṅga* (the sections referring to the Bhikkhusaṅgha).

5.

106 leaves, signed with the Burmese letters ka—jhau; 9 lines; Burmese writing. Sakk. 1192=A.D. 1831.

Pâli text of the same sections of the *Suttavibhaṅga.*

6.

Burmese MS., see the Burmese Catalogue, No. 3437. Sakraj 1146.

The *Mahâvagga,* with Burmese Nissaya. Begins: namo, *etc.* | tena samayena tena kâlena—bhagavâ—buddho—Urûveḷâyaṃ—Nerañcarâya—najjâ nadîyâ—tire—bodhirukkhamûle—abhisambuddho hutvâ—pathamaṃ—viharati—atha tasmi samaye—kho—bhagavâ—bodhirukkhamûle—sattâhaṃ—vimuttisukhaṃ—paṭisaṃvedi—ekapallaṅgena—nisîdi.

7.

Burmese MS., see the Burmese Catalogue, No. 3450.

Another copy of the same work.

8.

Burmese MS., see Catalogue of Burmese MSS., No. 3456. Sakk. 1195.

The *Cûlavagga*, with Burmese Nissaya. Begins: namo, *etc.* | tena samayena tena kâlena—bhagavâ—buddho—Sâvatthiyaṃ —viharati—tena kho pana samaye—Paṇḍukalohitakâ—bhikkhû—attanâpi—bhaṇḍanakârakâ—kalahakârakâ—vivâdakârakâ—bhassakârakâ—saṅghe—adhikaraṇakârakâ, *etc.*

9.

Burmese MS., see Catalogue of Burmese MSS., No. 3519.

First chapter of the *Kammavâcâ* collection, Pâli text with Burmese version and commentary.

Begins: namo, *etc.* |

âṇâtikkamato rañño Yamavhânassa tâdino
ṭhapetum arahantassa âṇâcakkaṃ sudullabhaṃ |
namasitvâ tilokaggayatindadhammarâjino
pâdambujâmalaṃ seṭṭhaṃ moḷaalisevitaṃ[1] |
racayissâm' ahaṃ dâni âṇâcakkaṃ yathâbalaṃ
ṭhapitaṃ dhammarâjena nâthena puñasirinâ |
paṭhamaṃ upajjhaṃ gâhâpetabbo, *etc.*

The subscription runs (fol. khau'): iti pañcappidhibalasamannâgatena sâsanamahodayagapesinâ nânâratanâpâṭasâmibhûtena[2] imasmiṃ ratanapûraavabhitanapuramhi abhûtabbânaṃ[3] mahâsuvaṇṇapâsâdânaṃ sâmibhûtena devânamindato mâghavamhâ buddho bhavissatîtî laddhavacanena dutiyam pi tâvatiṃsabhavanato orohitvâ imaṃ sariyakadhâtuṃ imasmî râjamuṇicûlânâmikaṃ cetiyamhi ṭhapanaṃ karotîti[4] vatvâ tena dâtapabba sarirakadhâtunâ[5] ṭhapitassa tassa munindarâjamunicûlâṇika (ṇi has been changed into mi)[6] mahâsuvaṇṇacetîyassa dâyakabhûtena *Sîrisudhammarâjâmahâvipaṭinâmikamahâdhammarâjena*[7] âyâjitena *Saddhammasîrinâmatherena* sâsanassa aṭhâsityeka dvesahassakâle sakkarâjassa pana châdhi-

[1] kamoḷialisevitaṃ, the text repeated with the Burmese version.
[2] °vâta°, the repeated text.
[3] abhûtapubbânaṃ.
[4] râjamaṇicûḷâmikacetîyamhî ṭhapani karohîti.
[5] dâtabbasariradhâtunâ.
[6] °râjamaṇicûḷâmaṇika°.
[7] mahâdhipatin°.

kasahassakâle sampatte racitâ sâdhibbâyâ saniddânâ Kammavâcâya Mrammabhâsâ.

10—16.

Manuscripts written in the square Pâli character on palm-leaves, which are prepared in the way described by Burnouf and Lassen, Essai sur le Pâli, 205. Only No. 10 is written on plates of ivory. The first and last leaves in most of these MSS. have no signature.

Parts of the *Kammavâcâ* collection.

10. 17 leaves (ka—khu); 5 lines. Begins: paṭhamaṃ upajjhaṃ gâhâpetabbo. Ends: saṅgho itthannâmassa bhikkhuno itthannâmaṃ nâmasamuti dadeyya | esâ utti (ñatti?) suṇâtu me bhante saṃgho ayaṃ—

11. 18 leaves (cha—jû); 5 lines. Begins: paṭhamaṃ upajjhaṃ gâhâpetabbo. Ends: sammatâ saṃghena itthannâmassa bhikkhuno nissayamuttasamuti khamati saṃghassa tasmâ tuṇhi evam etaṃ dhârayâmi ti.

12. 9 leaves (kha—kho); 5 lines; Sakk. 1209. Beginning and ending are identical with the preceding MS.

13. 13 leaves (ka—kâḥ, the first leaf being without signature); 5 lines. Begins: paṭhamaṃ upajjhaṃ gâhâpetabbo. Ends: gaṇabhojanaṃ yâvatatthacivaraṃ yo ca tattha civarappâdo (cîvaruppâdo?) ti.

14. 15 leaves (ka—khi); 4 lines. Begins: paṭhamaṃ upajjhaṃ gâhâpetabbo. Ends: assamaṇo hoti asakyaputtiyo | tan te yâvajîvaṃ akaraṇîyaṃ | âma bhante | nibbânapaccayo hotu.

15. 11 leaves (khai—gû); 5 lines. Begins: yapi yo bhikkhu methunaṃ kammaṃ (dhammaṃ?) patisevati assamaṇo hoti asakyaputtiyo. Ends: suṇâtu me bhante saṃgho ayaṃ itthannâmo bhikkhu sañâcikâya kuṭi katthukâmo asâmikaṃ atthuddesaṃ so saṃghaṃ kuṭivatthuṃ o—

16. 12 leaves (ka—kâḥ); 5 lines. Begins: suṇâtu me bhante saṃgho | ayaṃ itthannâmo bhikkhu sambahulâ saṃghâdisesâ âpattiyo âpajji. Ends: abbhito saṃghena itthannâmo bhikkhu | khamati saṃghassa tasmâ tuṇhî evaṃ etaṃ dhârayâmîti | kammavâcaṃ katvâ abbhetabbo.

17.

7 palm-leaves (ña—ñe), prepared in a way similar to the preceding MSS., so that they have the appearance of sheet-iron plates; 7 lines; Burmese writing.

Part of the *Pâtimokkha.* The MS. contains first the beginning of the work (p. 1-3, ed. Minayeff), then different short extracts, the end: uddiṭṭhaṃ kho âyasmanto nidânaṃ (p. 24, ed. Minayeff), etc. A part of the text is followed by a Burmese version.

18.

186 leaves, see Catalogue of Burmese MSS., No. 3442.

1. fol. *ka-kha* (9 lines; Sakkar. 1192): Text of the *Pâtimokkha.*

Begins: namo, *etc.*

samaccani padipo ca udakaṃ âsanena ca
uposathassa etâni puppakaraṇan ti vuccati |
chandhapârisuddhi utukkhânaṃ bhikkhugaṇanâ ca ovâdo
uposathassa etâni puppakiccan ti vuccati |

At the end of the Bhikkhupâtimokkha follows (f. kâḥ) a short passage called in the subscription *Ovâdapâtimokkha.* It begins: khantî paramaṃ tapo titikkhâ | nibbânaṃ paramaṃ *v*adanti buddhâ | na hi ppajjito parûpaghâti. Then follow some passages, which the Burmese subscriptions show to be taken from the Parivâra, the Cûlavagga, etc.

2. f. *khû—ghaṃ* (ka—gau). 9 lines. Sakk. 1192. The *Pâtimokkha,* Pâli text with Burmese translation.

Introduction:[1]

desakaṃ pâtimokkhassa natvâ buddhut*th*amadhammaṃ
(buddhaṃ—uttamaṃ—dhammañ ca B.)
pâtimokkham (pâmokkham B.) anavajjânaṃ pâtimokkhagataṃ saṅghaṃ |
pâtimokkhân' ubhinnan tu likkhissaṃ navanissayaṃ
nâtisaṅkhepavi*tt*âraṃ a*tt*âya mandabuddhinaṃ |
porâṇâ nissayâ kâmaṃ yasmâ panâtisaṅkhepâ
kecâtivi*tt*ak*â* keci tasmâ te manda*ṃ*buddhinaṃ |

[1] Readings which occur in the repetition of the text together with the Burmese version, are denoted by B.

na sakkâ dhârituṃ disvâ taṃ pubbe kâtukâmâya
satiyâ pi ca cintâya ḳatokâsam alabbhitvâ
cîram okâsam esanto dân' okâsaṃ labhitvâna |
âgatehi vibhaṅge tu sikkhâpadehi tampada
bhâjanivaṇṇanâh' eva (°nâhi ca B.) gaṇṭhi visodhanihi ca |
tallekhananayehi ca saṃsanditvâna sâdhukaṃ
sodhetvâna viruddhañ ca pahâya adhikam padaṃ |
unakaṃ pakkhipitvâna pâyuttânaṃ nayehi ca
dvîhi vâ tihi yuttesu pâṭhesu gayha sâsane |
sukhuccâraṇapâṭhañ ca katvâ sukhâvaj̇âraṇaṃ (°dhâraṇaṃ B.)
nissayaṃ racayissan taṃ sam(m)â dhârentu sajjanâ |

The text begins: samajjani ca—padipo ca—âsanena—udakañ ca—etâni cattâri kammâni—uposathassa—pubbakaraṇan ti—vuccati akkhâtâni—chandapârisuddhi utukkhânaṃ—bhikkhugaṇanâ ca—ovâdo ca—etâni pañca kammâni—uposathassa—pubbakiccan ti—vuccati akkhâtâni.

3-4. The Khuddasikkhâ. See No. 105.

19.

Burmese MS. composed of three different parts. See Catalogue of the Burmese MSS., No. 3524.

1. 51 leaves, signed with the Burmese letters ṅî—jhû. 9 lines. Sakk. 1127.

2nd part of the *Kaṅkhâvitaraṇî* in Pâli (comment. on the Pâtimokkha by *Buddhaghosa*, see Westerg. Cat. p. 20). The text begins in the explication of the 3rd Nissaggiya rule; the end runs as follows (compare No. 45): Kaṅkhâvitaraṇiyâ Pâtimokkhavaṇṇanâya bhikkhupâtimokkhavaṇṇanâ niṭṭhitâ || paramavisuddhabuddhiviriyapaṭimaṇḍitena sîlâkarajjavamaddivâdiguṇasamudayasamudaya (*sic*) samuditena sakalasamayasamayantaragahanajjhogahanasamatthena pañâveyyattiyasamanâgatena tipiṭakapariyattippabhede sâṭhakathe satthusâsane appaṭihatâñâ*k*appabhâvena mahâveyyâkaraṇena karaṇasampattijanitasamukhaviniggatamadhurodânavacanalâvaṇṇayuttena yuttavâdinâ vâdivadena mahâkavinâ pabhinnakapaṭisambhitâparivâre chaḷâbhiñâpaṭisambhidâdippabhedaguṇapatimaṇḍito uttarimanussadhamme suppatiṭṭhitabuddhinaṃ

theravaṃsappadîpânaṃ therânaṃ *Mahâvihâravâsinaṃ* ti alaṅkârabhûsitena vipulavisuddhabuddhinâ *Buddhaghôsâ* ti garuhi gahitanâmaterena katâ ayaṃ *Kaṅkhâvitaraṇi* nâma Pâtimokkhavaṇṇanâ ti.

2. 59 leaves, signed with the Burmese letters bha—lâḥ (fol. laṃ is missing). 9 lines.

Fragments of the *Kaṅkhâvitaraṇî* with Burmese Nissaya (sixth volume of the whole work), beginning in the 8. sikkhâp. of the Ovâdavagga (Minayeff, p. 13), ending in the 5. sikkhâp. of the Sahadhammikavagga (Min. p. 18). The Pâli text has considerably been altered for the purpose of the Nissaya.

3. Part of the *Khuddasikkhâ*, see No. 106.

20. (Turnour Coll.)

269 leaves, signed with the Sinhalese letters ka—thò; mostly 9 lines; Sinhalese writing.

The *Dîghanikâya*. The last leaf contains an index of the single Suttas composing this collection. See the titles of the Suttas in Westergaard's Catalogue, p. 21.

21.

Burmese MS., see Catalogue of Burmese MSS., No. 3432.

First part ("sîlakkhaṅ") of the *Dîghanikâya*, beginning with the Brahmajâlasutta and ending with the Tevijjasutta; Pâli text with the Burmese version of the Mahâthera *Guṇavaṭaṃsaka*. Begins: namo tassa, *etc.*

namâm' ahaṃ pakâsantaṃ nibbuti amataṃ padaṃ
apaṭipuggalaṃ buddhaṃ devasaṅghapurakkhitaṃ |
mayâ katena puñ(ñ)ena suttaṃ sukhâvahena ci (ca?)
sabbe upaddave hantvâ ra*j*issâmi yathâbalaṃ |

I give here the beginning of the first Sutta, putting breaks for the Burmese passages.

bhante Kassapa—idaṃ Brahmajâlasuttaṃ—evaṃ iminâ âkârena—me mayâ—bhagavato—sa(m)mukhâ—sutaṃ (words with which Ânanda introduced at the first great convocation the proclamation of this Sutta)—bhante Kassapa—idaṃ Brah-

majâlasuttaṃ—me mayâ—bhagavato—sam(m)ukhâ—evaṃ sutaṃ (the same sentence is repeated still twice more)—ekaṃ—samayaṃ—bhagavâ—Râjagahaṃ—antarâ ca—Nâlantaṃ Nâlantassa—antarâ ca—mahaḳâ mahantena—bhikkhusaṅghena—pañcamattehi—bhikkhusatehi—saddhî—addhânamaggapaṭipanno—hoti.

22.

Burmese MS., see Catalogue of Burmese MSS., No. 3496.

The *Mahâvagga* (Suttas 14-22) of the *Dîghanikâya*, Pâli text with the Burmese Nissaya by *Ariyâlaṅkâra*. Begins:

mahâpuñaṃ namassitvâ mahâkâruṇikaṃ jinaṃ
pûjayitvâna saddhammaṃ katvâ saṅghañ ca añjali |
yaṃ sîlakkhandhavaggassa adesayi anantaraṃ
mahâvaggaṃ mahâpañ(ñ)o mahâkâruṇiko jino |
racissaṃ tassa nissayaṃ |
nâtisaṃkhepavitthâraṃ paripuṇṇavinicchayaṃ
sambuddhasâsanatthâya sotûnaṃ ñâṇavaḍḍhanaṃ |

bhante—Kassapa—idaṃ suttaṃ—me mayâ—bhagavato—samukhâ—evaṃ etena âkâraṇena—sutaṃ upalakkhitaṃ—ekaṃ—samayaṃ—bhagavâ—Sâvatthiyaṃ—Anâthapiṇḍikassa—ârâme—kârito—Jetavane—kareriḳuṭikâraṃ—viharati.

23.

Burmese MS., see Catalogue of Burmese MSS., No. 3433.

The *Pâṭikavagga* of the *Dîghanikâya*; Pâli text with the Burmese version by *Ariyâlaṅkara*. Begins:

vatthuttayaṃ namas(s)itvâ saraṇaṃ sabbapâṇinaṃ
samâsena raccissâhaṃ pâtheyavagganissayaṃ |

bhante Kassapa—idaṃ suttaṃ—bhagavato—santike—evaṃ—me mayâ—sutaṃ upalakkhitaṃ—ekaṃ—samayaṃ—bhagavâ—Mamallesu (*sic*)—Anupîyaṃ nâma Mallânaṃ—niggamo—atthi—tattha—viharati.

24. (Turnour Coll.)

376 leaves, signed with the Sinhalese letters ka—bhṛî; generally 8 lines; Sinhalese writing.

The *Sumaṅgalavilâsinî*, Aṭṭhakathâ to the *Dîghanikâya*. The first stanzas of this introduction have been printed by Childers, Journ. Royal As. Soc. of Great Britain and Ireland, N.S, vol. v. p. 289; see also the translation by Turnour, Journ. As. Soc. of Bengal, vol. vi. p. 510. I give the text with all the blunders of the manuscript. Begins: namo, *etc.*

karuṇâsîtalahadayaṃ paññâpajjotavihatamohatamahaṃ
sanarâmaralokaguruṃ vande sugataṃ gativimuttaṃ |
buddho pi buddhabhâvaṃ bhâvetvâ ceva sacchikatvâ ca
yaṃ upagato gatamalaṃ vande tam anuttaraṃ dhammaṃ |
sugatassa orasânaṃ puttânaṃ mârasenamathanânaṃ
aṭṭhannam pi samûhaṃ sirasâ vande ariyasaṅghaṃ |
iti me pasannamatino ratanattayavanditvânâmayaṃ puññaṃ
yaṃ suvihatattâyo hutvâ tassânubhâvena |
dîghassa dîghasuttaṃkitassa nipunassa âgamavarassa
buddhânubuddhasaṃvaṇṇitassa saddhâvahaguṇassa |
atthappakâsanatthaṃ aṭṭhakathâ âdito vasisatehi
pañcahi yâ saṅgîtâ ca anusaṅgîtâ ca pacchâpi |
Sîhaḷadîpaṃ pana âbhatâtha vasinâ Mahâmahindena
ṭhapitâ Sîhaḷabhâsâya dîpavâsinam atthâya |
anetvâna tato haṃ Sîhaḷabhâsaṃ manoramaṃ bhâsaṃ
tantinayânucchavikaṃ âronto vigatadosaṃ |
samayaṃ avilomento therânaṃ theravaṃsappadîpânaṃ
sunipunavinicchayânaṃ Mahâvihârâdhivâsânaṃ |
hitvâ punappunâgatam atthaṃ atthaṃ pakâsayissâmi
sujanassa ca tuṭṭhatthaṃ ciraṭṭhitatthañ ca saddhammassa |
sîlakathâ dhutadhammâ kammaṭṭhânâni ceva cari sabbâni
cariyâvidhânasahito jhânasamâpattivitthâro |
saddhâ ca abhiññâyo paññâsaṃkalananicchayo ceva
bandhâ (khandhâ?) dhâtâyatanindriyâni ariyâni ceva cattâri ||
saccâni paccayâkâradesanâ suparisuddhanipunanayâ
avimuttan timaggâ vipassanâ bhâvanâ ceva |
iti pana sabbaṃ yasmâ Visuddhimagge mayâ suparisuddhaṃ vuttaṃ
tasmâ hi bhiyyo na taṃ idha vicârayissâmi ||
majjhe Visuddhimaggo esa catunnam pi âgamânaṃ hi
ṭhatvâ pakâsayissaṃ tattha yathâbhâsitaṃ atthaṃ |

icceva kato tasmâ tam pi gahetvâna saddhi me nâya
aṭṭhakathâya vijânâtha Dîghâgamanissitaṃ atthan ti ||

tattha Dîghâgamo nâma sîlakkhandhavaggo mahâvaggo pâṭikavaggo tivaggato tivaggo hotiti suttato catuttiṃsa-suttasaṅgaho | tassa vaggesu sîlakkhandhavaggo âdi suttesu brahmajâlaṃ | brahmajâlassâpi | evam me sutan ti âdikaṃ âyasmâtâ Ânandena paṭhamamahâsaṅgîtikâle vuttaṃ nidânam âdi |

Then follows the account of the first convocation. Conclusion of the whole work:

ettâvatâ ca || âyâcito Sumaṅgalapariveṇanivâsinâ thiraguṇena Dâṭhâsaṅghatheravaṃsatvayenâhaṃ[1] || Dîghâgamassa[2] dassabalaguṇaganaparidîpanassa aṭṭhaka thaṃ yaṃ ârabhiṃ[3] Sumaṅgalavilâsiniṃ nâma nâmena[4] sâram âdâya niṭṭhitâ esâ ekâsîtippamâṇâya pâliyâ bhâṇavârehi || ekûnasaṭṭhimatto Visuddhimaggo pi bhâṇavârehi atthappakâsanatthâya âhamâṇaṃ[5] kato yasmâ | tasmâ tena sahâyaṃ aṭṭhakathâbhâṇavâravaṇṇanâya[6] suparimitaparicchinnaṃ cattâlîsaṃ sataṃ[7] hoti[8] | bhâṇavârato esa mayaṃ pakâsayantiṃ[9] Mahâvihârâdhivâsînaṃ[10] mûlaṭṭhakathâsâraṃ âdâya[11] mayâ imaṃ karontena yaṃ puññam upacitaṃ tena hotu sabbo sukhî loko ti ||

Various readings of the following MS.: 1) dâdhânâgasaṃghaterena theravaṃsanvaye, 2) dîghogamavarassa, 3) ârabhi, 4) the MS. adds sâhimahaṭhakathâya, 5) âgamânaṃ, 6) °gaṇanâya, 7) °lîsasakaṃ, 8) the MS. adds sabbavattâlisâdhikasataṃ parimâṇaṃ, 9) evaṃ samayaṃ pakâsayanti, 10) °sinaṃ, 11) mûlakaṭhakathâvârasamâdâya.

25.

Two volumes. The first has 60 leaves signed with the Burmese letters ka—ñâḥ; the second 76 leaves, signed ca—ṭhu (the leaf ṭi is missing); 9 lines. Burmese writing.

Third part of the *Sumaṅgalavilâsinî*, comprehending the commentary on the last 11 Suttas of the *Dîghanikâya*. The date is Sakraj 1133 = A.D. 1772. The end of the MS. is followed by 14 blank leaves; only the first page of the ninth contains the fragment of a Pâli text with Burmese version,

beginning:—adhammo ti—sammataṃ—tavoharati dhammasammatan ti—idâni—dhammo ti—samataṃ—dhammo ti—vicaranti—*etc.*

26. (Turnour Coll.)

393 leaves, signed with the Sinhalese letters ka—mḷi (one leaf has got the two signatures ce and cai); 8 lines on an average in the first, 9 in the second part of the MS. Sinhalese writing.

The *Majjhimanikâya.* The titles of the single Suttas composing this collection are given by Westergaard, Catalogue, p. 22.

27. (Turnour Coll.)

394 leaves, signed with the Sinhalese letters ka—mḷî; on an average 8–9 lines. Sinhalese writing.

The *Papañcasûḍanî,* Aṭṭhakathâ of the Majjhimanikâya. See Westergaard, Catalogue, p. 24.

28.

45 leaves, signed with the Sinhalese letters ka—go; 9 lines. Sinhalese writing.

The *Sâleyyasutta* (Majjhimanikâya 1, 5, 1); Pâli text with Sinhalese version and commentary. Subscription: Sâleyyasûtraartthavyâkhyânayayi.

29. (Turnour Coll.)

463 leaves, signed with the Sinhalese letters ka—sâ (the leaves ḍo, ḍau, ḍâm are missing); generally 8–9 lines. Sinhalese writing.

The *Aṅguttaranikâya.* See on the division of this collection Westergaard, Catalogue, p. 29.

30. (Turnour Coll.)

320 leaves, signed with the Sinhalese letters ka—phu (one leaf is signed dau dâm); on an average 8–9 lines. Sinhalese writing.

The *Manorathapûraṇî*, Aṭṭhakathâ of the *Aṅguttaranikâya*. Not quite complete; the MS. ends in the tenth section. On the covering plate is written by mistake Saṃyuttakanikâ.

The first ten stanzas of the introduction are (excepting the fifth) identical with the beginning of the introduction to the Sumaṅgalavilâsinî as given above, No. 24. The readings in which this MS. differs are:—1. °mohatamaṃ 4. °vandanâmayaṃ, savihatantarâyo hutvâ. 5. ekadukâdipatimaṇḍitassa Aṅguttarâgamavarassa dhammakathikapuṅgavânaṃ vicittapaṭibhânajanassa. 6. saṇgitâ. 7. paṇa, °vâsînam. 8. apanetvâna, âropento. 9. sunipuṇa°, °vâsânaṃ changed into °vâsînaṃ. 10. ca dhammassa. Then follows:—

> Sâvatthippabhutînaṃ naṅgarâṇaṃ vaṇṇanâ kathâ heṭṭhâ
> Dighassa Majjhimassa ca yâ me atthaṃ vadantena |
> vitthâravasena sudaṃ vatthûni ca tattha yânî vuttâni
> tesam pi na idha bhîyyo vitthârakathaṃ kathayissâmi |
> suttânaṃ paṇa atthâ na vinâ vatthûhi ye pakâsayanti
> tesam pakâsanatthaṃ vatthûṇi pi dassayissâmi |

The following six stanzas are identical with the 11–16 stanzas of the above-quoted introduction; the various readings are: 11 °ṭṭhâṇâni ceva sabbâni—12 sabbâ ca, khandhâyatanindriyâni—13 °nipunâ nayâ vim°—14 paṇa, tasmâ bhîyyo—15 pakâsayissâmi—16 kato yasmâ tasmâ, me tâya, Aṅguttaranissitaṃ.—Then follows: tattha Aṅguttarâgamo nâma ekanipâto dukanipâto tikanipâto catukkanipâto pañcakanipâto chakkanipâto sattakanipâto aṭṭhakanipâto navakanipâto dasakanipâto ekâdasakanipâto ti ekâdasakanipâtâ honti suttato |

> nava suttasahassâni pañca suttasatâni ca
> sattapaññâsa suttâni honti Aṅguttarâgame |

31.

322 leaves, signed with the Burmese letters to rai (there are two leaves with gû and two with ṭhau); 9 lines; Burmese writing. Sakkaraj 1172=A.D. 1811.

First part of the *Manorathapûraṇî*, nipâtas 1–3.

32.

21 leaves, signed with the Sinhalese letters ka—khu; 8 lines on an average; Sinhalese writing.

The *Dhammapada.*

33.

Burmese manuscript; see Catalogue of the Burmese MSS., No. 3440.

Part of the *Aṭṭhakathâ* of the *Dhammapada.*

The text with Burmese Nissaya. Begins (v. 76 Fausb.): nicini va pavattânan ti imaṃ dhammadesanaṃ satthâ Jetavane viharanto âyasmantaṃ—Râdhaṃ—ârabbha—kathesi—so—gihikâle—Sâvatthiyaṃ—dukkabrahmaṇo—ahosi kira, *etc.*—The MS. ends at v. 156.

34.

293 leaves, signed with the Burmese letters ka—mu; on an average 10 lines; Burmese writing. Sakraj 1178= A.D. 1817.

Jâtakassa aṭṭhavaṇṇanâ, beginning with the dukkanipâta (Râjovâdajâtaka), ending with the pañcanipâta (Kapotajâtaka).

35.

17 leaves, signed with the European numbers 1–17; 8–7 lines; Sinhal. writing.

The first six *Jâtakas* of the sattanipâta (kukkujât.—dasannakajât.), together with the aṭṭhavaṇṇanâ.

36.

65 leaves, signed with the Burmese letters ka—cû (written by mistake for cu); 9 lines; Burmese writing. Sakraj 1153=A.D. 1792.

The *Mahâvessantarajâtaka*, the last in the whole collection, with the aṭṭhavaṇṇanâ.

37.

26 leaves, signed with the Burmese letters ka—gâ; 9 lines; Burmese writing.

The *Mahâjanakajâtaka.*

38.

22 leaves, signed with the Burmese letters ka—khau; 9–8 lines; Burmese writing. Sakk. 1152=A.D. 1791.

The *Nemiyajâtaka.*

39.

38 leaves, signed with Cambodjan letters jya—tâ (written by mistake for tyâ; the last leaf is not signed; the signature jhyû is omitted).

A *Jâtaka.* Subscription: Candakumâjâṭakacpa (?) paripuṇo. Begins: paṇḍabhisîyâsidubbaṇati. idaṃ satthâ Jetavane viharanto Pañcâcâram ârabbha kathesi | ekadivasamhi bhikkhu, *etc.*

40.

11 leaves, signed with the numbers 1–4 and 1–7; 8 lines; Sinhalese writing.

The first 4 leaves contain the text of the following 6 short Suttas:

1) nauññâtabbasutta.
2) jarâmaraṇasutta (begins 2, 2).
3) attâpiyasutta (2, 7).
4) pamâdasutta (3, 2).
5) appamâdasutta (3, 8).
6) aputtakasutta (3′, 7).

The following 7 leaves contain explanations on these Suttas.

41.

6 leaves, the first five being signed with the numbers 1–5; 8–7 lines; Sinhalese writing.

The text of a Sutta, beginning: ekaṃ samayaṃ bhagavâ Vesâliyaṃ viharati Ambapâlivane tatra kho bhagavâ bhikkhû âmantesi bhikkhavo ti bhadante ti te bhikkhû bhagavato paccassosuṃ bhagavâ etad avoca aniccâ bhikkhave saṃkhârâ addhuvâ bhikkhave saṅkhârâ anassâsikâ bh. s.—The text ends f. 4, 6; the end of the MS. contains explanatory remarks, taken probably from the aṭṭhakathâ.

42.

139 leaves, signed with the Sinhalese letters ka—jhai (cu is omitted); 8 lines; Sinhalese writing.

Vimânavatthuvaṇṇanâ, commentary on the Vimânavatthu (see Westergaard's Catal. p. 65), the sixth part of the Khuddakanikâya, by *Âcariyadhammapâla*.

Begins (compare the introduction to the Paramatthadîpanî, Westergaard Cat. p. 35): namo, *etc.*

mahâkârunikaṃ nâthaṃ ñeyyasâgarapâraguṃ
vande nipuṇagambhîraṃ vicitranayadesanaṃ |
vijjâcaraṇasampannâ yena nîyyanti lokato
vande tam uttamaṃ dhammaṃ sammâsambuddhapûjitaṃ|
sîlâdiguṇasampannâ ṭhito maggaphalesu yo
vande 'haṃ ariyasaṅghan taṃ puññakkhettaṃ anuttaraṃ|
vandanâ arahataṃ puññaṃ iti yaṃ ratanattaye
hatantarâyo sabbattha hutvâ 'han tassa tejasâ |
devatâhi kataṃ puññaṃ yaṃ yaṃ purimajâtisu
tassa vimânâdiphalasampattibhedato (*sic*) |
pucchavasena yâ tâsaṃ vissajjanavasena ca
pavattâ desanâ kammaphalapacchakkhakâriṇî |
Vimânavatthu icceva nâmena vasino pure
yaṃ Khuddakanikâyasmiṃ saṅgâyiṃsu mahesaye |
tassâsamañ ca lambitvâ porâṇayakathânayaṃ (porâṇaṭṭhak° !)
tattha tattha nidânâni vibhâvento visesato |
suvisuddhaṃ asaṅkiṇṇaṃ nipunatthavinicchayaṃ
*Mahâvihâra*vâsînaṃ samayaṃ avilomayaṃ |
yathâbalaṃ karissâmi atthasaṃvaṇṇanaṃ subhaṃ
sakkaccaṃ bhâsato tam me nisâmayatha sâdhavo taṃ (*sic*) |

I extract from the introduction the following passage about the contents of the Vimânavatthu (fol. kâ): idaṃ hi Vimânavatthuṃ duvidhena pavattaṃ pucchâvasena vissajjanavasena ca | tattha vissajjanagâthâ tâ hidevatâhi bhâsitâ pucchâgâthâ pana kâci bhagavato bhâsitâ kâci Sakkâdîhi kâci sâvakehi kâci therehi | tatthâpi yebhuyyena so yese kappâ satasataṃ sahassâdhikaṃ ekaṃ asaṃkheyyaṃ buddhassa bhagavato aggasâvakabhâvâya puññâna sambhâre sambharanto

anukkamena sâvakapâramiyo pûretvâ chalabhiññâcatupaṭisambhidâdiguṇavisesaparivârassa sakalassa sâvakapâramîñânassa matthaṭaṃ patto dutiyo aggasâvakaṭṭhâne ṭhito iddhimantosu ca bhagavato etadagge ṭhapito âyasmâ *Mahâmoggallâno* tena bhâsitâ bhâsanto (changed into bhâsantâ) tena ca paṭhamaṃ tâva lokahitâya devacârikaṃ carantena devaloke ve devatânaṃ pucchanavasena puna tato manussâlokaṃ âgantvâ manussânaṃ puññaphalassa paccakkhakaraṇatthaṃ pucchâvissajjanaṃ ca ekajjhaṃ katvâ bhagavato pavedetvâ bhikkhûnaṃ bhâsitâ sakena pucchanavasena devatâhi tassa vissajjanabhâsitâ pi Mahâmoggallânattherassa bhâsitâ evaṃ evaṃ bhagavatâ therehi devatâ pi ca hi ca (*sic*) pucchâvasena ca devatâhi tassâ vissajjanavasena tattha tattha bhâsitâ. pacchâ dhammavinayaṃ saṅgâyantehi dhammasaṅgâhakehi ekato katvâ *Vimânavatthu* icceva saṅgahaṃ âropitâ.

As a sample of these stories I give the Caṇḍâlîvimâna with the introductory part of the vaṇṇanâ (the text of another Vimânavatthu without the introduction of the commentary has been printed by Minayeff, Pâli grammar, pp. xix–xxiv of the Russian ed.).

Fol. khaḥ': *caṇḍâlî van(da) pâdânîti caṇḍâlivimânaṃ* kâ uppatti | bhagavâ Râjagahe viharante paccusavelâyaṃ buddhâciṇṇaṃ mahâkaruṇâsamâpatti samâpajjitvâ vuṭṭhâya lokaṃ olokento addasa tasmiṃ yeva naṃgare caṇḍâlâvâṭe santiṃ ekaṃ mahallikaṃ caṇḍaliṃ khîṇâyukaṃ nirayasaṃvattanikaṃ c' assâ kammaṃ upaṭṭhitaṃ mahâkaruṇâyâ samussâhitamânaso saggasaṃvattaniyaṃ kammaṃ kâretvâ ten' assâ nirayuppattiṃ nisedhetvâ sagge patiṭṭhâpessâmi cintetvâ bhikkhusaṅghena saddhiṃ Râjagahaṃ piṇḍâya pâvisi ti tena ca samayena sâ caṇḍâlî daṇḍam olubbha nagarato nikkhanti bhagavantaṃ âgacchantaṃ disvâ abhimukhî hutvâ aṭṭhâsi bhagavâ pi tassâgamanaṃ nivârento viya pureto aṭṭhâsi atthâyasmâ Mahâmoggallâno satthu cittaṃ ñatvâ tassâ ca âyuparikkhaya bhagavato vandanaṃ niyojento |

caṇḍâlî vanda pâdâni Gotamassa yasassino
tam eva anukampâya aṭṭhâsi isisuttamo |.
abhippasâdehi manaṃ arahantamhi tâdino
khippaṃ pañjalikâ vanda parittaṃ tava jîvikaṃ |

coditâ bhâvitatte sarîrantimadhârinâ
caṇḍâlî vandi pâdâni Gotamassa yasassino |
tam ena avadhibhâviṃ caṇḍâliṃ pañjalîṭhitaṃ
namassamânaṃ sambuddhaṃ andhakâre pabhaṃkaraṃ |
khîṇâsavaṃ vigatarañjaṃ atejaṃ ekaṃ araññamhi maho nisinnaṃ
deviddhipattâ upasaṃkamitvâ vandâmi taṃ vira mahânubhâvâ |
suvaṇṇavaṇṇâ jalitâ mahâyasâ vimânam oruyha anekacittâ
parivâritâ accharâsaṃgaṇona kâ tvaṃ subhe devate vandase mhaṃ |
ahaṃ bhante caṇḍâlî kâyavîreṇa pesitâ
vandiṃ arahato pâde Gotamassa yasassino |
sâhaṃ vanditvâ pâdâni cutâ caṇḍâlayoniyo
vimâna sabbato bhattaṃ uppannamhi nandane |
acharânaṃ satasahassaṃ purakkhatvâna tiṭṭhati
tasâhaṃ pavarâ seṭṭhâ vaṇṇena sasâyukâ |
pahutakalyânâ sampajânâ patissatâ
muniṃ kârunikaṃ loke tamam bhanteva vanditvâtum âgatâ |
idaṃ vatvâna caṇḍâlî kataṃñû katavedini
vanditvâ arahato pâde tatthevantaradhâyati ||

Various readings. The commentary : C., the Burmese MS., n. 1, 16 e : B.

1. caṇḍâli B.—The commentary, after having explained isis' uttamo, gives the var. reading isisattamo, and so reads B. —2. tâdine B.—jîvitaṃ C., jivitaṃ B.—3. moditâ bhâvitattena C., cotitâ bhâvitatthena B.—°dhârinâ C.B.—4. enaṃ C., enam B.—avadhî gâvî C., avadhi gâvi B.—pañjaliṃ C., añcali B.—5. vitarajam anejaṃ B.—raho nis° C.B.—vîra C.— 6. âruyha C.—ganena C, gaṇena B.—mamanti C, mamaṃ B.— 7. bhaddante B.—tassâ therena B, tayâ vîreṇa C.—8. °yoniyâ C.B.—vimânaṃ sabbato bhaddaṃ C.B.—upasannamhi B.— 9. acchârânaṃ satasahassâ purakkhitvâ maṃ tiṭṭhanti B.— tâsâhaṃ C.B.—yasasâvutâ C, yasassâyunâ B.—10. pahûtakalyânasampajânapatissatâ C., bahutakatakalyâṇâ sampajânâ

patissutâ B.—tam bhante vanditum âgatâ C.B.—11. vandetvâ B.—antaradhâyathâ ti C.

43.

89 leaves, signed with the Sinhalese letters ka—ḍî (leaf ña is missing); 8 lines; Sinhalese writing.

Petavatthuvaṇṇanâ (*Paramatthadîpanî*), commentary on the seventh part of the Khuddakanikâya, similar to the preceding work and composed by the same author. The introduction is almost identical with the introd. to the Vimânavatthuvaṇṇanâ (2 °sampannaṃ, tam anuttaraṃ, 3 °sampanno; 'ham is omitted, 4 vandanaṃ janitaṃ puññaṃ, 5 petehi ca kataṃ kammaṃ yaṃ yaṃ purimajâtisu petabhâvâvahattaṃ tehi phalabhedato, 6 pakâsayanti buddhânaṃ desanâyâ visesato saṃvegajananî kammaphalaṃ paccakkhakârini, 7 Petavatthû ti nâmena supariññâtavatthukâ yaṃ, *etc.*, mahesayo, 8 tassâkammâvalambitvâ porâṇaṭṭhakathânayaṃ, 10 sakkaccabhâsato).

Conclusion:

ye te petesu nibbattâ sabbadukkaṭakârino
yehi kammehi tesan taṃ pâpakaṃ kaṭukapphalaṃ |
paccakkhato vibhâventi pucchâvissajjanehi vâ
desanâniyameneva sattasaṃvega vaḍḍhati |
yaṃ kathâvatthukusalâ supariññâtavatthukâ
Petavatthû ti nâmena saṃgâyiṃsu mahesayo |
tassatthaṃ pakâsetuṃ porâṇaṭṭhakathânayaṃ
nissâya yâ samâraddhâ atthaṃsaṃvaṇṇanâ mayâ |
yâ tattha paramatthânaṃ tattha tattha yathâraham
pakâsanâ *Paramatthadîpanî* nâma nâmato |
sampattâ pariniṭṭhânaṃ anâkulavinicchayo
sapaṇṇârasamattâya pâḷiyo bhânavârato |
iti taṃ saṃkhârontena yan taṃ adhigataṃ mayâ
puññam assânubhâvena lokanâthassa sâsanaṃ |
ogâhetvâ visuddhâ ca sîlâdipaṭipattiyâ
sabbe pi dehino hontu vimuttirasabhâgino | *etc.*

Vadattitthavihâravâsinâ muṇivarayatinâ bhadantena *Âcariyadhammapâlena* katâ Petavatthusaṃvaṇṇanâ samattâ ti.

It is evident that the commentary on the Theragâthâ de-

scribed by Westergaard, Catal. p. 35, belongs to the same author.

The Petavatthus are stories similar to the Vimânavatthus, treating of the offences for which men have been reborn in the Peta world.

The titles of the single stories are given thus in this MS.: Khentupamâpetavatthuvaṇṇanâ (ends f. ki')—Sûkarap. (kî)—Pûtimukhap. (ku)—Piṭṭhadhîtalikap. (kû)—Tirokuḍḍap. (kḷi')—Pañcaputtakhâdakap. (kḷî)—Sattaputtakhâdakap. (ke')—Goṇap. (ko)—Mahâpesakârap. (kau)—Khalâtiyap. (kaḥ')—Nâgap. (khi)—Uraṃgajâtakavatthuv. (khu)—Saṃsâramocakap. (khṛî)—Sâriputtattherassa mâtu p. (khḷî)—Mattâp. (khai')—Nandâp. (kho)—Caṇḍakuṇḍalip. (kho')—Kaṇhap. (khâṃ')—Dhanapâlap. (ga)—Cûḷaseṭṭhip. (gi)—Aṅkurap. (gai')—Uttaramâtu p. (gau)—Suttap. (gaḥ)—Kaṇṇamuṇḍap. (ghi)—Ubbarip. (ghu')—Abhijjhamânap. (ghṛî')—Sânuvâsip. (ghe')—Rathakârap. (gho)—Bhusap. (ghau)—Kumârap. (ghaḥ)—Serinip. (ṅa)—Migaluddap. (ṅâ)—Dutiyaluddap. (ṅâ')—Kûṭavinicchayikap. (ṅi')—Dhâtuvivaṇṇap. (ṅî')[1]—Nandikap. (ṅâṃ')—Revatip. (ṅâṃ')—Ucchup. (ca')—Kumârap. (câ)—Râjaputtap. (ci')—Gûthakhâdakap. (cî)—Gaṇap. (cî')—Pâṭaliputtap. (cu')—Ambap. (cû')—Akkhadurakkhap. (cṛi)—Bhogasaṃharap. (cṛi')—Seṭṭhiputtap. (cṛî')—Seṭṭhikûṭasahassap. (cḷi').

44.

Burmese MS., see Catalogue of Burmese MSS., No. 3463.

Suttasaṅgaha. The badly written and much corrupted introduction runs thus (by B., I designate the readings of the text repeated together with the Burmese version):

suttaṃ suttaṃ munindâhaṃ (ahaṃ—munindañ ca B.) suttasaṅgahapâḷiyâ
anekavoraka (°vorikaṃ B.) atthaṃ dîpento desakehi ca |
vanditvâ yâcito nâthaṃ dhammadîpakabhikkhunaṃ
manaṃ udâharaṃ netvâ dîpessaṃ appakaṃ ida |

[1] Here are to be inserted: Ambasakkharap. and Serisakap., which titles are missing probably by the loss of fol. ṅai.

âdippâyaṃ (adh° B.) manorammaṃ sundharaṃ (sund° B.)
mana tosayaṃ
pitivivaḍḍhanaṃ dîpaṃ saccânaṃ dassakaṃ mudu |
sakkaccaṃ taṃ sunantu ve dhammadîpakatheravâ
ayañ ca me jane tosaṃ desentânaṃ hi tediya (bhediyya B.) |

The work is a large anthology made from the Suttas, Vimânavatthus, etc. The single words or small sections of the text are followed by the Burmese version or paraphrase.

45.

Burmese MS., see Catalogue of Burmese MSS., No. 3462. Sakk. 1186=A.D. 1825.

Aṭṭhasâlinî, Aṭṭhakathâ on the *Dhammasaṅgani*, Pâli and Burmese. The very corrupt subscription runs thus (compare No. 19) :—

paramavisuddhasaddhâviriyapaṭipaṇḍitena silavâcârajjavamaddavâdiguṇasamudayasamuditena sakasamayasamayantaragahaṇasamatthena pañâveyyattiyyasamannâgatena tipiṭakappariyattippabhede sâṭhakathe satthu sâsane appaṭitañataññâṇappabhâvena mahâveyyâkaraṇena karaṇasampattijanitasukhaniggaṭamadhurodânavacanînelâvaṇṇayuttena yuttamutthavâdi vâdivarena mahâkavinâ mahâtherena pabhinnaṃpaṭisambhidâparivâre chaḷâbhiññâdiguṇapaṭimaṇḍitena uttarimanussadhamme suppatiṭhitabuddhînaṃ theravaṃsappadîpânaṃ *Mahâvihâravâsinaṃ* therânaṃ vaṃsâlaṅkârabhûtena vipûlavisuddhabuddhinâ *Buddhaghoso* ti guruhi gahitanâmateyyena mahâtherena *Aṭhasâlini* nâma ayaṃ Dhammasaṅgahaṭhakathâ katâ yâvayattakaṃ kâlaṃ visuddhacittassa tâdîno lokajeṭhassa mahesino buddho ti nâmaṃ pi lokamhi tiṭṭhati tâvatattakakâlaṃ ayaṃ Dhammasaṅgahaṭhakathâ lokasmiṃ lokaniddharaṇesinaṃ kulaputtânaṃ pañâsuddhiyâ nayaṃ dassenti tiṭhatu. *Aṭhasâlini nâma samattâ.*

Kusannâmassa nagarassa purattimapadesake
sâsanarûḷhabhûtassa aḍḍhayojanamâṇake |
Nerativhayagâmassa pacchimaṃ îsanissite
uttarasmi disâbhâge ṭhâne pañcadhanussate |

gamanâgamanasampanne *Maṇiratanânâmake*
alaye puñani*pp*atte santâsane tibhummake |
bahuggaṇavâcakena atigambhirabuddhinâ
âdimh' ariyasaddena *Alaṅkârâ* ti nâminâ |
mahâtherena yuttena âhâpetvâna sabbaso
sâdhakâna (sâvakânaṃ, the repetition with the Burmese version) vâcanañ ca antarâ antarakkhaṇe |
ekâ*d*ikaṃ sattatiñ ca dvisataṃ dvisahassakaṃ (dvisatasahassakañ ca, the repetition)
vasasaṅjhânaṃ (vassasaṅjhâ nâma, the repetition) vasena sampatte jinasâsane |
r*aj*iko nissayo ayaṃ Aṭhasâlinînâmako
munisâsanañ ca buddhiyâ—caravato[1]
yathâ anantarâyena niṭṭhito nissayo ayaṃ
hontv ânantarâyenevaṃ sukhiṇo sabbapâṇino | *etc.*

The work begins:

namo *etc.* | kâmâvacarakusalaṃ—dassetvâ—idâni—rûpâvacarakusalaṃ—dassetuṃ—katame dhammâ kusalâ tiâdi vacanaṃ—

46.

443 leaves, signed with Burmese letters. 6 lines. Burmese writing. Sakk. 1120=A.D. 1759.

The Pâli text of the *Vibhaṅga*. The appearance of this MS. and the style of writing are much older than the average of Burmese MSS. A large number of leaves is missing, and the order of the extant leaves is disturbed. The leaves are placed now in the following order: jhâḥ—cha, gha—câḥ, ṭhaḥ—ṭa, ña—ñâḥ, ḍa—ḍu, ḍha, ḍâḥ—ḍû, ḍhâ—ḍhaḥ, ṇa—bhâḥ (tâḥ is placed between tâ and ti), mai—ma, mo—*m*âḥ, ya—lu, sâḥ—va, lâḥ—lû, ka, khâḥ, ḷâḥ—ḷa, aû—aa, aṃ—ae, haṃ—ha, kya—ghyaṃ. Then follow 36 leaves (ka—gâḥ) containing another copy of the beginning of the work.

47.

Burmese MS., see Catalogue of Burmese MSS., No. 3451. Sakk. 1189=A.D. 1828.

[1] From this line only these words are extant intermixed with the Burmese version.

Commentary on the *Vibhaṅga*, Pâli and Burmese, called by the author in the introduction, aṭṭhavaṇṇanâ porâṇaṭṭhakathânayâ. I quote the following stanzas from the introduction (compare No. 105):

viññâtu 'ttho na sakkâ hi sante pi pubbanissaye
sukhena mandapaññehi racayayissâm' ahaṃ navaṃ |
nâtisaṅkhepavitthâraṃ nissayaṃ mativaḍḍhakaṃ
sikkhâkâmena yatinâ yâcito *Candamañcunâ* |

After the introduction the commentary begins (f. ko'-kau): pañca kkhandhâ | rûpakkhandho | pa | suttantabhâjaniyaṃ nâma—

48.

Burmese MS., see Catal. of the Burm. MSS., No. 3467.

Burmese Nissaya of the *Yamaka*. The Pâli text is given only in very deficient extracts and quotations. Each Yamaka forms a volume, excepting the Âyatana and Dhâtuyamakas, which are combined in one volume. Two volumes are premised as an introduction to the principal work, the first inscribed *Mâtikânayatvai* (Burmese treatise with few Pâli quotations), the second *Dhâtukathânayatvai*, being a Pâli-Burmese Nissaya of the third volume of the Abhidhammapiṭaka.

49.

Burmese MS., see Catal. of the Burm. MSS., No. 3468.

First part of the same work, ending with the Saccayamaka, without the two premised volumes mentioned above.

50.

73 leaves; 8 lines; Burmese writing. Sakk. 1140 = A.D. 1779. The manuscript contains two works:

1. fol. ka-khaṃ (the letter khe has been put twice): the *Abhidhammatthasaṅgaha*. Subscription: *Anuruddhâcariyena* racitaṃ *Abhidhammatthasaṅgahaṃ* nâma pakaraṇaṃ samat*th*aṃ niṭhitaṃ.

Chapters (pariccheda) of this treatise:

f. kî cittasaṅgahavibhâga—f. ke cetasikasaṅga(ha)vibhâga

—f. ko pakiṇṇakasaṅga(ha)vibhâga—f. kaṃ' vidhisaṅgahavibhâga—f. khâ' vidhimuttasaṅgahavibhâga ("niṭhito ca Abhidhammatthasaṅgahe sabbathâ pi cittacetasikasaṅgahavibhâgo")—f. khî rûpasaṅgahavibhâga—f. khe 2 samuccayasaṅgahavibhâga—f. khai paccayasaṅgahavibhâga—f. khaṃ kammaṭhânasaṅgahavibhâga.

2. fol. gu–chu. The *Dhâtukathâ*, third part of the Abhidhammapiṭaka.

51.

The fourth part of No. 55, fol. chû–jha. Sakk. 1168. The *Abhidhammatthasaṅgaha*.

52.

Burmese manuscr., see Catal. of Burm. MSS., No. 3466.

The *Abhidhammatthasaṅgaha* with Burmese Nissaya by *Aggadhammâlaṅkâra*.

53.

Burmese manuscript, see Catal. of Burm. MSS., No. 3504. Sak. 1149 = A.D. 1788.

The *Abhidhammavibhâvani*, commentary on the *Abhidhammatthasaṅgaha*, by *Sumaṅgalâcariya*; text with Burmese Nissaya by *Ariyâlaṅkâra*.

The greater part of the introduction is identical with the introduction of the Nissayas of the Vibhaṅga (No. 47) and the Khuddasikkhâ (No. 105). The introduction ends:

Sumaṅgalâcarirena Abhidhammavibhâvani
ṭîkâ yâ racitâ tassâ sante pi pubbanissaye |
mandapaññehi sotûhi na sakk' a*tt*o hi jânitu
paraṃa*tt*añukâmehi bhikkhûhi abhiyâcito |
nâtisaṅkhepavittâraṃ racissaṃ (navanissayaṃ)
jinasâsanavaḍḍha*tt*aṃ paripuṇṇâvinicchayaṃ |

Among the blank leaves which follow the end of the work, are two written pages. The first, signed with the Burmese letter ka, contains the interesting beginning of a commentary on *Kaccâyana's* grammar:

namo *etc.*
jitamârâtikaṃ buddhaṃ dhammaṃ mohavidhaṃsakaṃ
vanditvâ uttamaṃ saṅghaṃ *Kañcâyanañ* ca vaṇṇitaṃ |
Kañcâyanassa bhedâ 'haṃ sabbayogaṃ yathâraham
sotujanânaṇṃ atthâya pavakkhâmi samâsato |
kasikammâdinâ byâpârena dippati yo pitâ
iti Kaccassa putto *th*u tassa Kaccâyano mato |
teneva katasa*tt*am pi Kaccâyanan ti ñâyati
Kaccâyanass' idaṃ sa*tt*aṃ timinâ vacanatthato | *etc.*

The second of these leaves contains the beginning of the fourth part of the Kammavâcâ collection (namo *etc.* suṇâtu me bhante saṅgho idaṃ saṅghassa kathinadussaṃ uppannaṃ *etc.*).

54.

Manuscript in Burmese writing; see Catal. of the Burmese MSS., No. 3499.

1. The *Saṅkhepavaṇṇanâ*, commentary on the Abhidhammatthasaṅgaha by *Saddhammajotipâla*; Pâli text. Begins:

namo *etc.* |
tikkhattuṃ pattalaṅko yo patiṭhapesi sâsanaṃ
vanditvâ lokanâthaṃ taṃ dhammaṃ sañghan ca pûjitaṃ |
âgatâgamasatthena cando va sarad' am*p*are
pâkaṭen' idha dîpamhi Mahâvijayabâhunâ |
ukkuṭikaṃ nisîditvâ sâsanatthâbhikaṅkhinâ
yâcito 'haṃ karissâmi Saṅkhepapadavaṇṇanaṃ |
porâṇehi katâ 'nekâ santi yâ pana vaṇṇanâ
etâ velâdigabbhesu ajotacandavûpamâ |
tasmâ khajjatantupamaṃ karissaṃ kiñci vaṇṇanaṃ
taṃ sâdhavo nisâmetha sâsanassa subuddhiyâ ti |

tattha padavaṇṇanan ti | sambandho padavibhâgo | padacintâ padattho |

The work follows the division of the Abhidhammatthasaṅgaha into 9 paricchedas.

2. The same work, the Pâli text together with a Burmese Nissaya by *Ariyâlaṅkâra*, the same scholar to whom the Burmese are indebted for the version of so great a number of important Pâli works.

II.—GRAMMATICAL AND LEXICAL WORKS.

55.

97 leaves, signed with the Burmese letters from ka to jha (two leaves are signed with ñai, the second being a repetition of the first; two leaves are signed cî; the signatures cû and jâḥ are omitted); 9 lines, Burmese writing. The MS. contains the date of Sakrâj 1168=A.D. 1807.

1. fol. ka-cî 2, *Kaccâyana's* grammar, text and scholia. For an example of the readings of this MS. I select 4, 15. 16 (M. Senart's edition, p. 174):

mahataṃ mahâ tulyâdhikaraṇe pade ||

tesaṃ mahantasaddânaṃ mahâ âdesâ (*corr.* âdeso) hoti tulyâdhikaraṇe pade. mahanto ca so puriso câ ti mahâriso (*sic*). mahantî ca sâ devi câ ti mahâdevi. mahantañ ca taṃ balañ câ ti mahâphalaṃ. mahanto ca so nâgo câ ti mahânâgo. manto (*sic*) ca so yaso câ ti mahâyaso. mahantañ ca taṃ padupavanañ (*sic*) câ ti mahâpadumavanaṃ. mahantî ca sâ nadî câ ti mahânadî. mahanto ca so maṇi câ ti mahâmaṇi. mahanto ca so gahapatiko câ ti mahâgahatiko. mahantañ ca ta dhanañ câ ti mahâdhanaṃ. mahanto ca so puño câ ti mahâpuño. bahuvacanaggahaṇena kvaci mahantasaddassa mahâ âdeso hoti. mantañ (*corr.* mahantañ) ca taṃ phalañ câ ti mahabbalaṃ. mahantañ ca taṃ phalañ câ ti mahappalaṃ. mahantañ ca taṃ dhanañ câ ti mahaddhanaṃ. mahatañ ca taṃ bhayañ câ ti mahabbhayaṃ ||

itthiyaṃ bhâsitapumittha pumâ va ce ||

itthiyaṃ tulyâdhikaraṇe pade ca bhâsitapumitthi pumâ va daṭṭhabbâ. dighâ jaṅghâ yassa so 'yan ti dighajaṅgho. kalyâṇâ bhariyâ yassa so 'yan ti kalyâṇabhariyo. bahutâ puñâ (*corr.* pañâ) yassa so 'yan ti bahupaño. bhâsitapumeti kim

attham. brahmaṇabandhu ca sâ bhariyâ cati (*corr.* ceti) brahmaṇabandhubhariyâ ||

2. fol. cu-câh. The text of Kaccâyana without the schqlia.

3. fol. cha–chu. Appendix to the grammar, Pâli and Burmese, called in Burmese *vibhas svay*; the Pâli text begins: parassamaññâpayoge—liṅgatthe paṭhamâ—âlapane ca.

4. fol. chû–jha. *Abhidhammatthasaṅgaha*, see n. 51.

56.

36 leaves (ka–gaḥ); 5 lines; Cambodjan writing.

Kaccâyana's grammar, text of the Suttas, ending with the end of the Kârakakappa. Each Sutta is followed by a Siamese translation or paraphrase.

57.

Two volumes, see Catal. of the Burmese MSS., Nos. 3434, 3435. Burmese writing.

Sirimâlâcâ, Kaccâyana's grammar with Burmese translation and explanations.

58.

Burmese MS., containing the Sandhikappa, Samâsakappa, Taddhitakappa, Âkhyâtakappa, Kitakappa of the same work. See Catal. of the Burmese MSS., No. 3526.

59.

Burmese MS., containing the Nâmakappa, Kârakappa and Uṇâdikappa of the same work. See Catal. of the Burmese MSS., No. 3458.

60.

Burmese MS., containing the Taddhitakappa, Kârakak., Samâsak., Âkhyâtak., Kitak. and Uṇâdikappa of the same work. See Catal. of the Burm. MSS., No. 3464.

61.

Burmese MS.; the same work, beginning in the midst of the introduction to the Samâsakappa, containing the rest down to the end. See Catal. of the Burm. MSS., 3525.

I subjoin some ślokas referring to the author and the history of the work.

Śloka at the end of the Nâmakappa:

âdo yo *Aggadhammo* 'tha *Alaṅkâro* ti vissuto
tena uddhâritam rûpaṃ imaṃ sikkhantu sâdhavo ti |

Śloka at the beginning of the Samâsakappa:

vanditvâ varapaññô yo bodhesi janataṃ bahuṃ
taṃ racissaṃ samâsena samâsaṃ sattharûpakaṃ |

Ślokas at the end of the Uṇâdikappa:

âdimhi *Aggadhammo* 'ti *Alaṅkâro* 'tha vissuto
tisâsanamhi âlokabhûtatthâ (var. read. °attâ) cihanaṃ tathâ |
yo thero jinacakkamhi dhâreti sâsanaṃ sadâ
tena uddhâritaṃ sâdhuṃ rûpaṃ unâdino paraṃ |
may' uddhâritarûpaṃ pi sikkhantu sajjanâ sadâ
mettâcittena saṃyuttâ maṃ pi maññantu sabbadâ |

The Pâli text of the first Sutta, adapted to the exigencies of the Burmese version, runs as follows (Burmese passages are denoted by breaks):

attho akkharasañâto || attho—akkharasañâto—hoti— | *sut* ||
akkharavibhattiyaṃ — sati — atthassa—dunniyathâ — vâ — atthassa—dunnayathâ—hi yasmâ—hoti—tasmâ—vâ—tasmâ —vacanânaṃ—sabbo—attho—vâ—sabbavacanânaṃ—attho —akkharehi — saññâyate—tasmâ — suttantesu suttantânaṃ —bahupakâraṃ—akkharakosallaṃ—paṭhamaṃ—sampâdetabbaṃ—hoti— | *vutti* ||

62.

Burmese MS., in two volumes, see Burm. Catal., Nos. 3443, 3444. *Dakkhiṇâvan nissya* of *Kaccâyana's* grammar.

Introduction to the Sandhikappa:

dhammissaraṃ namassitvâ buddhaṃ kilesachinditaṃ
dhammaṃ ariyasaṅghañ ca niraṅganaṃ gaṇuttamaṃ
Kaccâyanaṃ mahâtheraṃ tathâgatena vaṇṇitaṃ
mahâpaññaṃ namitvâna sâvakesu ca pâkaṭaṃ
dhajûpamaṃ guṇâdhâraṃ mahitalesu pâkaṭaṃ |

paṭhamâriyalaṅkâraṃ piṭakaṇṇavapâraguṃ
sabbesaṃ hita(ṃ) dhârentaṃ sutabuddhañ ca me guruṃ |
itare guravo câpi pâragû piṭakattaye
namâmi sirasâ dhîre visi(ṭ)ṭhesu ca pâkaṭe |
evaṃ nipaccakârassa antarâye asesato
ânubhâvena sosetvâ yathâ atthaṃ samijjatu (*sic*) |
pubbâcariyasîhehi racitâ santi nissayâ
yudhasotujanâ yattha linarûpan ti vuccare
tattha rûpaṃ vimaṃsitvâ nyâsâdianurûpato |
sotujanânam atthâya uddharitvâ va sâdhukaṃ
nissayaṃ sandhikappassa yudhasotubudhâvahaṃ |
pubbâcariyasîhânaṃ ahaṃ nissayasâdhukaṃ
paṭhamâriyalaṅkâramahâtherassa nissayaṃ
sâdhukañ cupanissâya catuttho 'riyâlaṅkâro
nâtivitthârasaṅkhepaṃ racissâmi yathâphalaṃ (°balaṃ ?) |

Ślokas at the end of the work:

*Setibhissara*râjassa natthena (nattena !) dhammarâjinâ
kârite sovaṇṇâvâse *Dakkhiṇâvan* ti nâmake |
catutthâriyâlaṅkâratherena kâritaṃ imaṃ
nâtisaṅkhepavitthâra (var. read. °re) atthi rûpa samâhitaṃ |
ayaṃ gandho ciraṃ kâlaṃ yâva tiṭṭhatu sâsanâ (*sic*)
sikkhantâ sajjanâ gandhaṃ pâdaṃ labbhâ tat' uttari |
tiâgame adhibbâyaṃ (°ppâyaṃ ?) viñâpetvâna sâdhukaṃ
dhârentu jinacakkaṃ va piṭakaṇṇavapâragû |

The first Sutta runs thus (breaks denoting the Burmese passages):

attho akkharasañâto || attho—akkharasañâto— | akkharavipattiyaṃ—sati—atthassa—dunnayatâ—hi yasmâ—hoti—tasmâ—sabbavacanânaṃ—attho—akkharehi—sañâyate—yasmâ—akkharakosallaṃ—suttantesu—bahupakâraṃ—. A Burmese exposition with numerous Pâli quotations follows.

63.

Burmese MS., not in the Burmese Catalogue.

Contains the second part of *Kaccâyana's* grammar, beginning

with the Samâsakappa. The introduction of this Kappa begins: evaṃ nânânayavicitraṃ *Madhuratthavinissaya*kattukammâdiatthavivoccapakâsakaṃ kârakakappaṃ dassetvâ idâni tadanantaraṃ lîgatthalapanagajjitaṃ (*sic*) sattavidhaṃ vâccapakâsakaṃ samâsakappaṃ dassetuṃ nâmânaṃ samâso yuttattho tiâdi ârajjaṃ (âraddhaṃ!) *etc.*

First Sutta: *nâmânaṃ samâso yuttattho | sut* — — tesaṃ nâmânaṃ—yo yuttattho yo padatthasamuddâyo (*sic*) so padatthasamuddayo samâsasañ(ñ)o hoti—yâni pañcapakârâni nâmânisanti âcariyena payujjamânaṃ padattâ tesaṃ nâmânaṃ yo yuttatto padasamuddâyo — so padasamuddâyo samâsasañ(ñ)o hoti—katinnassa—dussa—katinnadussaṃ nâma, *etc.*

64.

139 leaves, 9–7 lines. The leaves are signed with the Sinhalese letters from ka to jhe. Sinhalese writing.

Commentary on *Kaccâyana's* grammar, by an unknown writer, based apparently on another commentary the single words of which are explained throughout this work. For instance it is said on the first introductory śloka of the grammar: vibhat(t)yantapadavibhâgavasena ekûnavîsatipadâ ayaṃ gâthâ-; then follows an explanation of the single words of this sentence: vibhajjatîti vibhatti, etc.; then the conclusion of the imperfect period: paṇḍitehi veditabbo (*sic*), and an explanation of paṇḍitehi and veditabbâ.

Beginning of the single books: Sandhikappa f. kḷi′, Nâmak. f. khî′, Kârakakappa is missing, Samâsak. f. ghau′, Taddhitak. f. ṅaḥ, Âkhyâtak. f. ce′, Kibbidhânak. f. jâ′, Uṇâdikappa is missing.

65.

28 leaves, signed with the Burmese letters ka—gî; 9 lines; Burmese writing.

The *Kaccâyanabhedaṭîkâ*. Subscription: iti acculâracchanandaviriyapañâsamannâgatena *Ariyalaṅkâ* ti garuhi viditanâmatherena bhikkhunâ vicarito (*sic*) *Sâratthavikâsinî*nâmâ ya(ṃ) gandho *Kaccâyanabhedaṭîkâ* niṭṭhitâ.

The work begins: namo *etc.* |

jino jayakaraṃ dhammaṃ sañcayanto jayâkare
jitvâ paraṃ jinâpesi so me detu jayañ jino |
yo munindindasaddhammaṃ sitâbhâpu idehinaṃ
makâṃ piṇeti jantunaṃ so sampinetu me manaṃ | *etc.*

66.

9 leaves; only 2 pages are written, which are signed with Burmese letters, the first khaṃ, the second gû. 9 lines, Burmese writing.

fol. khaṃ contains the beginning of *Kaccâyana's* Kârakakappa, text and scholia. The fragment ends in the scholion on Sutta 2 at the words bhû icc etassa dhâ(tussa).

fol. gû begins in the scholion on Sutta 44 of the same Kappa at the words: (payo)ge adhikaïssaravacane, and contains the rest of the book.

67.

10 leaves, preceded by three and followed by one blank leaf, signed with the Burmese letters from ṅai to cu; 8 lines; Burmese writing.

Contains Kaccâyana's Âkhyâtakappa with the scholia.

68.

8 leaves, signed with the Burmese letters from ka to kai; 8–10 lines, Burmese writing.

Contains Kaccâyana's Kitakappa with the scholia. The subscribed date is the 12th day of the increasing moon in the month Vâkhoṅ, Sakkarâj 1176 (=A.D. 1817).

At the end of the book the following ślokas are subjoined:

Kaccâyanappakaraṇe sandhi nâmañ ca kârakaṃ
samâso taddhit(â)khyâto kittakañ ca uṇhâdikaṃ |
sandhimhi ekapaññâsaṃ nâmamhi dve sataṃ bhave
kârake pañcatâlisaṃ samâse aṭṭhavîsañ ca |
dvâsaṭṭhi taddhite mataṃ atthârasa satâkhyâte
kite sataṃ sataṃ bhave uṇhâdimhi ca pañ(ñ)âsaṃ |

69.

10 leaves, signed with the Burmese letters ka—kau. 8–7 lines. Burmese writing.

Contains *Kaccâyana's* Uṇâdikappa with the scholia. The date is the ninth day of the increasing moon in the month Vâkhoṅ, Sakkarâj 1176 (=A.D. 1817). Probably belonging to the same copy of K.'s grammar of which No. 68 forms another part, although the two MSS. seem written by different hands.

70.

43 leaves, signed with the Sinhalese letters ka—ge; 7–10 lines; Sinhalese writing.

Contains the *Rûpasiddhi*, Buddhappiya's well-known grammatical work, based on Kaccâyana. See Turnour's Mahâv. xxvi., d'Alwis Catalogue 179. The work begins:

visuddhasaddhammasahassadîdhitiṃ subuddhasambodhisugandharoditaṃ (*sic*)
tibuddhakhettekadivâkaraṃ jiṇaṃ saddhammasaṅghaṃ sirasâbhivaṇdiya |
Kaccâyanaṃ câcariyaṃ namitvâ nissâya Kaccâyanavaṇṇanâdiṃ
bâlappabodhattham ujuṃ karissaṃ vyattaṃ sukaṇḍaṃ padarûpasiddhiṃ |

attho akkharasaññâto. yo koci lokiyalokuttarâdibhedo vacanattho so sabbo akkhareheva saññâyate. *akkharâpâdayo ekacattâlîsaṃ.* te ca kho jinavacanânurûpâ akârâdayo niggahîtantâ ekacattâlîsamattâ vaṇṇâ paccekaṃ akkharâ nâma honti. taṃ yathâ. a â i î *etc.*

For an example of the manner in which the arrangement of Kaccâyana's work is modified in the Rûpasiddhi, I choose the beginning of the Samâsakappa:

nâmânaṃ samâso yuttattho (Kacc. 4, 1). tesaṃ nâmânaṃ payajjamânâpadatthânaṃ (*sic*) yo yuttattho so samâsasaññho hoti. *tesaṃ vibhattiyo lopâ ca* (K. 4, 2). tesaṃ yuttatthânaṃ samâsânaṃ taddhitâyâdippaccayânaṃ ca vibhattiyo lopanîyâ honti. *pakati cassa sarantassa* (K. 4, 3). Iuttâsu vibhatti (*sic*)

sarantassa assa yuttatthabhutassa tividhassa liṅgassa pakatibhâvo hoti. *taddhitasamâsakitakâ nâmaṃ vâtavetûnâdisu ca* (K. 7, 4, 12). taddhitantâ kitakantâ samâsâ ca nâmam iva daṭṭhabbâ tavetûnatvânatvâdippaccayante vajjetvâ. *so napuṃsakaliṅgo* (K. 4, 5). so avyayibhâvasamâso napuṃsakiliṅgo va daṭṭhabbo ti napuṃsakaliṅgattaṃ. *aṃ vibhattînam akârantayihâvo* (*sic*) (K. 4, 26). *etc.*

The work is divided into the following chapters: Sandhikaṇḍa, Nâmakaṇḍa (begins f. kû), Samâsakaṇḍa (f. khâ'), Taddhitakaṇḍa (f. khḷi), Âkhyâtakaṇḍa (f. khau'), Kitakaṇḍa (f. gî').

The Kârakakaṇḍa is missing, as in the commentary No. 64 (d'Alwis, l. l. 182 enumerates Kâraka among the chapters of the Rûpasiddhi). Nor are the concluding stanzas quoted by Turnour and d'Alwis l. l. extant in this MS.

71 (Turnour).

MS. composed of three parts. The first consists of 27 leaves, signed with the Sinhalese letters ka—khe, preceded by a blank leaf. 7–10 lines. Sinhalese writing.

The *Bâlâvatâra.*

For the second and third part of this MS., containing the Abhidhânappadîpikâ and a Pâli-Sinhalese vocabulary, see Nos. 83 and 90.

72.

23 leaves, signed with the Sinhalese letters ka—khṛi, followed by a blank leaf. 8–9 lines. Sinhalese writing.

The *Bâlâvatâra*, incomplete; the Kâraka is missing.

73 (Turnour).

82 leaves, signed with the Sinhalese letters ka—câ. 9 lines. Sinhalese writing.

Bâlâvatâra sannê, the Pâli text with Sinhalese translation and commentary.

Begins: namo, *etc.*

buddhan tidhâbhivanditvâ buddhambujavilocanaṃ
Bâlâvatâraṃ bhâsissaṃ bâlânaṃ buddhivuddhiyâ |

Buddhaṃ abhivanditvâ Bâlâvatâraṃ bhâsissaṃ yanumehi kriyâkârakapadasambandhayi.

74.

9 leaves, signed with the Sinhalese letters ka—ke, preceded and followed by a blank leaf. 7–6 lines. Sinhalese writing. See d'Alw. Catal. p. 183.

Saddalakkhaṇa, grammar composed by *Moggallâyana*. Begins:

siddham iddhaguṇaṃ sâdhu namassitvâ taṭhâgataṃ
saddhammasaṅghaṃ bhâsissaṃ Mâgadhaṃ *Saddalakkhaṇaṃ* |
aâdayo ti tâlîsa vaṇṇâ | dasâdo sarâ | dve dve savaṇṇâ |

The chapters are: saññâdikaṇḍo paṭhamo (ends f. kâ′), syâdik. dutiyo (kî′), samâsak. tatiyo (kṛi′), ṇâdik. catuttho (kû), khâdik. pañcamo (kḷî), tyâdik. chaṭṭho (ke′).

The sequence of the suttas is disturbed at several points in the samâsak., ṇâdik. and khâdik., probably in consequence of the leaves of the original MS. having been misplaced.

To enable the reader to form an idea of the relation of this grammar and the following two works, which are based on Moggallâyana's system, I shall extract from each of them a passage treating of the same subject. I select the rules about the sandhi of vowels, which is treated of in the Saddalakkhaṇa in the following few words:

fol. kâ: saro lopo sare pare kvaci | na dve vâ | yuvaṇṇânam e o luttâ | yvâsare | eonaṃ | gossâvamb (*sic*) (see Pâṇini 6, 1, 123).

75.

130 leaves, signed with the Sinhalese letters ka—jhî (the same leaf has got the two numbers nṛi nṛî, the following nḷi and nḷî), preceded by 4, followed by 2 blank leaves. On an average 8 lines. Sinhalese writing.

The *Payogasiddhi*, grammatical work of *Vanaratana* based

on the system of Moggallâyana (see d'Alwis introduction, p. xiv). The work concludes with the following stanzas:

câgavikkamasaddhânusampannaguṇasâlino
*Parakkama*narindassa Sîhaḷindassa dhîmato |
atrajenâ 'nujânatena (should be 'nujâtena?) bhûpâlaku-
laketunâ
disantapatthaṭadâravikkamena yasassinâ |
*Bhuvanekabhuja*vhena mahârâjena dhîmatâ
catupaccayadânena santataṃ samupaṭṭhito |
*Dhûmadoṇî*ti vikhyâtâvâse nivasato sato
*Sumaṅgala*mahâtthera sâmino sucivuttino |
vaṃse visuddhe sañjâto pantasenâsane rato
pariyattimahâsindhunîyyâmakadhurandharo |
appicchâdiguṇûpeto jinasâsanamâmako
*Vanaratana*mahâtthero *Medhaṅkara*samavhayo |
pâṭavatthâya bhikkhûnaṃ vinaye suvisârado
Payo(ga)siddhiṃ suddhima (?) sadâsampaññagocaraṃ
(saddhâsampannag° !) ||

Division of the chapters:

f. ke: iti payogasiddhiyaṃ sandhikaṇḍo paṭhamo—f. ge: i. p. nâmak. dutiyo—f. ghû: i. p. kârakak. tatiyo—f. ṇli—ṇlî: i. p. samâsak. catuttho—f. clî: i. p. ṇâdik. pañcamo—f. jâ: i. p. tyâdik. chaṭṭho—f. jhî: iti p. khâdik. sattamo.

The passage of the Payogasiddhi, which concerns the sandhi of vowels, is the following:

f. ki—kû. *sandhi vuccate* | lokaaggapuggalo paññâïndriyaṃ tîṇi imâni no hi etaṃ bhikkhuni (should be: bhikkhunîovâdo) mâtuupaṭṭhânaṃ sametu âyasmâ abhibhûâyatanaṃ dhanam me atthi sabbe eva tayo assu dhammo (*sic*) asanto ettha na dissanti itî dha | sarasaṃñâyaṃ || *saro lopo sare* || sare saro lopanîyo hoti | saro ti kâriyiniddeso lopo ti kâriyaniddeso (s. t. kâriyan. l. t. kiriyân. ?) | lopo adassanaṃ anuccâraṇaṃ | saro ti jâttekavacanavasena vuttaṃ | sare ti opasilesikâdhârasattamî tato vaṇṇakâlavyavadhâne kâriyan na hoti | tvam asi kataṃâ cânanda aniccasaṃñâ ti | evaṃ sabbasandhisu | vidhîti vattate || sattamiyaṃ pubbassa || therayaṭṭhinyâyena pavattate paribhâsâ dubbalavidhino patiṭṭhâbhâvato | sattamîniddese

pubbasseva vidhîti pubbasaralopo | lokaggapuggapuggalo (*sic*) paññindriyaṃ tîṇimâni no hetaṃ bhikkhunovâdo mâtupaṭṭhânaṃ sametâyasmâ abhibhâyatanaṃ dhanam matthi sabbeva tayassu dhammâ asantettha na dissanti | pubbassa kâriyavidhânâ sattamîniddiṭṭhassa paratâvagamyate ti pare tu parivacanam pi ghaṭato | yassa idâni saṃñâ iti. châyâ iva. iti api. assamaṇî âsi. cakkhuindriyaṃ. a(kata)ññû âsi. âkâse iva. te api. vande ahaṃ. so ahaṃ. cattâro ime. vasalo iti. Moggallâno âsi. bîjako kathâ eva. kâpoto evâ tidha | pubbasaralope sampatte saro lopo sare tv eva | *paro kvaci* || saramhâ paro saro kvaci lopanîyo hoti || yassa dâni saññâti châyâva itipi assamaṇîsi cakkhundriyaṃ akataññusi âkâseva tepi vandehaṃ sohaṃ cattârome vasaloti Moggallânosi bîjako kathâva kâpotova | kvacîti kiṃ paññindriyaṃ paññindriyâni sattuttamo ekûnavîsati sassetesu gatovâdo diṭṭhâsavo diṭṭhogho cakkhâyatanaṃ naṃkunettha labbhâ (?) | vivakkhâto sandhayo bhavantîti ñâyâvatticchâpi idha sijjhati | kvacîty adhikâro sabbasandhisu tena nâtippasaṅgo | assa idaṃ vâtaîritaṃ na upeti vâmaûru ati iva aññe viudakaṃ itîdha | idaṃ pacchimodâharaṇaṃ ca yaṃ (?) avaṇṇe lutte e o honti (hontîti ?) gâhassa nisedhanatthaṃ | pubbasaralope | saro veti ca vattate || *yuvaṇṇânam e o luttâ* || luttâ sarâ paresaṃ ivaṇṇu vaṇṇânaṃ e o honti vâ yathâkkamaṃ | yathâsaṃkhyânudeso samânânaṃ | vaṇṇapareṇa savaṇṇo pi | vaṇṇâ saddo (vaṇṇasaddo !) paro yasmâ tena savaṇṇo pi gayhati sayañ ca rûpan ti îûnam pi e o | sabbattha rassajâtiniddese dîghassâpi gahaṇattha(ṃ) idham (*sic*) âraddhaṃ | tassedaṃ vâteritaṃ nopeti vâmoru atevaññe vodakaṃ | vâ tv eva tassidaṃ | kathaṃ pacorasmin ti yogavibhâgâ | pati urasmin ti vibhajja yavâsare ti yakâre tavaggavaraṇâ dinâ mo (co !) vaggalasehi te ti pubbarûpañ ca yuvaṇṇânaṃ e o ti ussa o ca | lutteti kiṃ dasa ime dhammâ yathâ idaṃ kusalassa upasampadâ | atippasaṅgabâdhakassa kvacisadassânuvattanato na vikappavidhi niyanâ (*sic*) | tena upeto aveccâni (*sic*) evamâdisu vikappo târakitâ sassindriyâni (*sic*) mahiddhiko sabbîtiyo tenupasaṅkami lokuttaro tiâdisu vidhi ca na hoti | paṭisan*dh*âravutti assa sabbavitti anubhûyate viañjanaṃ viâkato dâsi aham ahu vâ pure anu addhamâsaṃ anueti suâgataṃ suâkâro

duâkâro cakkhuâpâtaṃ bahuâbâdho pâtu akâsi na tu eva bhûâpanalânilaṃ itîdha | yuvaṇṇânaṃ veti ca vattate | *yavâ sare* || sare pare ivaṇṇuvaṇṇânaṃ yakâravakârâ honti vâ yathâkkamaṃ | paṭisanthâravutyassa sabbavutyanubhûyate byañjanaṃ byâkato | byañjane dîgharassâ ti dîghe | dâsyâhaṃ ahu vâ pur*a* anvaddhamâsaṃ anveti svâgataṃ svâkâro cakkhvâpâtaṃ bahvâbâdho patvâkâsi na tveva bhvâpanalânilaṃ | vâ tveva viâkato sâgataṃ | adhigato kho me ayaṃ dhammo putto te ahaṃ te assa pahînâ pabbate ahaṃ ye assa te ajja yâvatako assa kâyo tâvatako assa byâmo ko attho atha kho assa ahaṃ kho ajja so ayaṃ so ajja yo eva yato adhikaraṇaṃ so ahaṃ itîdha | yavâ sare veti ca vattate | *eonaṃ* || eonaṃ yakâravakârâ honti vâ sare pare yathâkkamaṃ | byañjane dîgharassâ ti dîghe | adhigato kho myâyaṃ dhammo putto tyâhaṃ tyâssa pahînâ pabbatyâhaṃ yyâvâssa (*sic*) tyajja yâvatakvassa kâyo tâvatakvassa byâmo kvattho atha khvâssa ahaṃ khvajja svâyaṃ svajja yveva ya*n*vâdhikaraṇaṃ svâhaṃ | vâ tv eva tyajja sohaṃ | kvacî tv eva dhanam matthi puttâ matthi te tâgatâ asantettha cattârome | goelakaṃ goassaṃ goajinaṃ itîdha | sare ti vattate || *gossâvaṅ* || sare pare gossa avaṅ âdeso hoti | sa ca | ṭanubandhânekavaṇṇâ sabbassâ ti (this rule is given by Moggallâyana in the first kaṇḍa, comp. Pâṇini 1, 1, 46) sabbassa ppasaṅge antasseti vattamâne | ṅanubandho (Moggall. I, comp. Pâṇini 1, 1, 53) | ṅakârânubandho yassa so nekavaṇṇo pi antassa hotîti okârasseva hoti | saṅketo navayavonubandho ti (Mogall. I.) vacanâ ṅakârassâppayogo | uvaṇṇânantarappadhaṃsino (?) hi anubandho | payojanaṃ ṅanubandho ti saṅketo | gavelakaṃ gavâssaṃ gavâjinaṃ | iti eva iti evâ tîdha || *vîtisseve vâ* || evasadde pare itissa vo hoti vâ || sa ca || chaṭṭhiyantassa (Mogg. I, comp. Pâṇini 1, 1, 49) || chaṭṭhînîddiṭṭhassa yaṃ kâriyaṃ tadantassa viññeyyan ti ikârassâdeso | âdesiṭṭhâne âdissatîti âdeso | itv eva | aññatra yâdese | tavaggavaraṇânaṃ ye cavaggabayañâ ti (Mogg. I; the dental consonants, v, r, ṇ, change before y into the palatals, b, y, ñ) tassa co vaggalasehite ti (Mogg. I; y after consonants of the 5 vaggas or after l or s is changed into the preceding consonant) yassa ca cakâro | icceva | eveti kiṃ iccâha | tiaṅgulaṃ tiaṅgikaṃ bhûâdayo

migî bhantâ udikkhatityâdi sandhayo vuccante || mayadâ sare ti (comp. Kaccâyana, 1, 4, 5) vattate || vanataragâ câgâmâ || ete mayadâ câgamâ honti vâ sare kvaci | âgamino aniyame pi || saro yevâgamî hoti vanâdînan tu ñâpakâ aññathâ hi padâdînaṃ yukvidhânam anatthakaṃ || etthâgamâ aniyatâgamînam eva bhavanti ce yakârâgameneva nipajjan ti siddhe padâdînaṃ kvacîti (Mogg. fol. kṛi) byañjanassa yuk âgamo niratthako ti adhippâyo | tivaṅgulaṃ tivaṅgikaṃ bhvâdayo migî bhantâ vudikkhati pavuccati pâguññavujutâ ito nâyatî cinitvâ yasmâtiha tasmâtiha ajjatagge nirantaraṃ nirâlayo nirindhano nirîhakaṃ niruttaro nirojaṃ dûratikkamo durâgataṃ duruttaraṃ pâtur ahosi punar âgaccheyya punar uttaṃ punar eva punar eti dhir atthu pâtarâso caturaṅgikaṃ caturârakkhâ caturiddhipâdapaṭilâbho caturoghanittharaṇattham bhattur atthe vuttir esâ paṭhavidhâtur eva sâ nakkhattarâjâr iva târakânaṃ vijjur ivabbhakûṭe âragger iva sâsapo usabhor iva sabbhir eva samâsetha puthag eva | rasse pag eva lahum essati gurum essati idham âhu kena te idham ijjhati bhadro kasâmîva âkâsemahipûjaye ekam ekassa yenam idhekacce bhâti yeva hoti yeva yathâ yidaṃ yathâ yeva mâ yidaṃ na yidaṃ na yidaṃ cha yimâni na va yime dhammâ bodhiyâ yeva paṭhavi yeva dhâtu tesu yeva teseva so yeva pâṭiyekkaṃ viyañjanâ viyâkâsi pariyantaṃ pariyâdânaṃ pariyuṭṭhânaṃ pariyesati pariyosânaṃ niyâyogo udaggo udayo udâhaṭaṃ udito udîritaṃ udeti sakid eva kiñcid eva kenacid eva kasmicid eva kocid eva sammadattho sammadaññâvimuttânaṃ sammad eva yâvadatthaṃ yâvadicchakaṃ yâvad eva tâvad eva punad eva yadatthaṃ yadantarâ tadantaraṃ tadaṅgavimutti etadatthaṃ atthadatthaṃ tadatthaṃ tadatthapasuto siyâ aññadatthu manasâd aññavimuttânaṃ bahud eva rattiṃ | vâ tv eva attaatthaṃ vâdhiṭṭhitaṃ pâtu ahosi | vavatthitavibhâsattâ vâdhikârassa byañjanato pi | bhikkhunînaṃ vuṭṭhâpeyya cîraṃ nâyati taṃ yeva | chaabhiññâ cha ahaṃ chaasîti cha aṃsâ cha âyatanaṃ itîdha | vâ sare âgamo ti ca vattate || *châ lo* || chasaddâparassa sarassa ḷakâro âgamo hoti vâ | châti anukaraṇattâ ekavacanaṃ | chaḷabhiññâ chaḷ ahaṃ chaḷâsîti chaḷ aṃsâ chaḷ âyatanaṃ | vâ tv eva | chaabhiññâ || lopo adassanaṃ ṭhânaṃ yam âmaddîya dissati âdeso nâma so yâtu

asantuppatti âgamo || *sarasandhi* || kañña iva kañña iccâdi sarasandhinisedho vuccati | pasaṅgapubbako hi paṭisedho | pubbaparasarânaṃ lope sampatte | saro veti ca vattate | *na dve vâ* || pubbaparasarâ dve pi vâ kvaci na lupyante | kañña iva kaññeva kañña va | Sâriputta idhekacco ehi Sîvaka uṭṭhehi âyasmâ Ânando gâthâ abhâsi devâ âbhassarâ yathâ tevijjâ idhippattâ ca bhagavâ uṭṭhâyâsanâ bhagavâ etad avoca abhivâdetvâ ekamantaṃ aṭṭhâsi gantvâ olokento bhûtavâdî atthavâdî yaṃ itthiṃ arahaṃ assa sâmavatî âha pâpakârî ubhayattha tappati nadî ottharati ye te bhikkhu appicchâ âmantesi bhikkhû ujjhâyiṃsu bhikkhû evam âhaṃsu imasmiṃ gâme ârakkhakâ sabbe ime katame ekâdasa gambhîre odakantiko appamâdo amatapadaṃ saṅgho âgacchatu ko imaṃ paṭhaviṃ vijessati âloko udapâdi eko ekâya cattâro oghâ are aham pi sace imassa kâyassa no abhikkamo aho acchariyo attho anto ca atha kho âyasmâ atho oṭṭhavacittakâ tato âmantayi satthâ ti evamâdayo idha kâlavyavadhâneneva sijjhanti | kvacîti kiṃ âgatattha âgatamhâ katamassacâro appassutâyaṃ puriso camarîva sabbeva sveva eseva nayo parisuddhetthâyasmanto nettha kutettha labbhâ sakhesabbrâhmaṇâ tathûpamaṃ yathâ vâ jivhâyatanaṃ avijjogho itthindriyaṃ abhibhâyatanaṃ bhayatupaṭṭhânaṃ saddhîdha vittaṃ purisassa seṭṭhaṃ || *sara sandhinisedho* ||

76.

36 leaves, signed with the Sinhalese letters ka—gî; 9–8 lines; Sinhalese writing.

Padasâdhana, grammatical work of *Piyadassi*, belonging to the school of Moggalâyana. The work begins:

buddhambujaṃ namassitvâ saddhammamadhubhâjanaṃ
guṇâmodapadaṃ saṅghamadhubbatanisevitaṃ |
*Moggalâyan*âcariyavaraṃ ca yena dhîmatâ
kataṃ lahum asandiṭṭhaṃ anûnaṃ *Saddalakkhaṇaṃ* |
ârabhissaṃ samâsena bâlatthaṃ *Padasâdhanaṃ*
*Moggalâyana*saddattharatanâkarapaddhatiṃ |
saññâpariggaheneva lakkhaṇesu sarâdayo
ñâyantîti tam evâdo dassayissaṃ vibhâgato |

The concluding stanzas run thus (compare d'Alwis, Introd. xiii)

paratthâya mayâ laddhaṃ (mayâ 'raddhaṃ?) katvâ (katvâṇa?) Padasâdhanaṃ
puññena tena loko 'yaṃ sâdhetu padaṃ accutaṃ |
saddhâsayena parisuddhaguṇoditena sârena sârayatisaṅghanisevitena
ramme *'nurâdha*nagare vasatambujena vidvâlinaṃ nijavisuddhakulaṇḍajena |
mânentena tathâgatam paṭipadâyogehi saddhâluyâ
niccâbaddhataponalehi nikhilappâpârisantâpitâ
saddhammavhayasîhatelaṭhitiyâ câmîkaratthâlinâ
nânâvâdikudiṭṭhibhedapaṭunâ vâṇîvadhûsâminâ |
sattânaṃ karuṇâvatâ guṇavatâ pâramparan dhîmatâ
therenâ 'tumapâdapañjaragato yo saddasatthâdisu
*Moggalâyana*vissuten' iha suvacchâpo vinîto yathâ
so 'kâsi *Ppiyadassi* nâma yati 'daṃ byattaṃ sukhappattiyâ |
vutto ca vuttam upabhoginiyâ sakâya pînappayodharavanâpagasevikâya
rambhâvihâravadhuyâ tilakâtulena santena Kappinasamavhayamâtulena |
Devîrâjavihâramhi ramme nivasatâ satâ
padassedaṃ *Piyadassi*ttherena vihitaṃ hitaṃ |

The disposition of the work is contained in the following dates: saññâvidhâna (ends f. ka')—sandhi vuccate (f. ka') —atha nâmâni vuccante (f. kî')—atha saṅkhyâsaddâ vuccante (f. kaḥ')—athâsaṅkhyam uccate (taṃ duvidhaṃ pâdi-câdibhedena) (f. khâ)—vuttâni syâdyantâni, athekattham uccate (f. khâ)—atha itthiyappaccayantâ niddisîyante (f. khu)—atha nâdayo (ṇâdayo!) vuccante (f. khu')—atha tabbâdayo vuccante (f. khe)—idâni tyâdayo vuccante (f. khau').

I give now as a specimen of the Padasâdhana the chapter treating of the sandhi of vowels (f. ka'–ki'):

sandhi vuccate | purisaüttamo paññâïndriyaṃ satiârakkho bhogîindo cakkhuâyatanaṃ abhibhûâyatanaṃ dhanam me atthi kuto etthâ tidha | *saro lopo sare* | sare saro lopanîyo hoti | sare topasilesikâdhârasattamî tato vaṇṇakâlavyavadhâne

kâriyaṃ na hoti | tvam asi katamâ cânanda aniccasaññâ ti | aññatthâ pi saṃhitâyaṃ (this seems to be corrected into saṃhatâyaṃ) opasilesikâdhâre yeva sattamî | vidhîti vattamâne | sattamiyaṃ pubbassa | sattamîniddese pubbasseva vidhîti pubbasaralopo | purisuttamo paññindriyaṃ satârakkho bhogindo cakkhâyatanaṃ abhibhâyatanaṃ dhanam matthi kutettha | pubbassa kâriyavidhânâ sattamîniddiṭṭhassa paratâvagamyate ti pare tu parivacanam pi ghaṭato | so ahaṃ cattâro ime yato udakaṃ pâto evâ nîdha (*sic*) | saro lopo sare ti vattate | *paro kvaci* | saramhâ paro saro kvaci lopaniyo hoti | sohaṃ cattârome yatodakaṃ pâtova | kvacîti kiṃ paññindriyaṃ | assâdhikâro sabbasandhisu | tassa idaṃ tassa idaṃ vâṭaîritaṃ sîtavâtaîritaṃ sîtaüdakaṃ sîtaüdakaṃ vâmaûru vâmaûru itîdha | pubbasaralopo | saro veti ca vattate | *yuvaṇṇânam e o luttâ* | luttâ sarâ paresaṃ ivaṇṇuvaṇṇânaṃ e o honti vâ yathâkkamaṃ | vaṇṇaparena savaṇṇo pi | vaṇṇasaddo paro yasmâ tena savaṇṇo pi gayhati sayaceti (*sic*) îûnam pi e o | tassedaṃ tassîdaṃ vâterîtaṃ vâtîritaṃ sîtodakaṃ | byañjane dîgharassâ ti dîghe | sîtûdakaṃ | vâmoru vâmûrû | lutteti kiṃ | dasa ime | atîta(ati !)ppasaṅgabâdhakassa kvaci saddassânuvattanato na vikappavidhi niyafâ | tena upeno (*sic*) ti evamâdisu vikappo nârakikâdisu (*sic*) vidhi ca na hoti | viakâsi viakâsi suâgataṃ suâgataṃ tîdha | yuvaṇṇânaṃ veti ca vattate | *yavâ sare* | sare pare ivaṇṇuvaṇṇânaṃ yakâravakârâ honti vâ yathâkkamaṃ | akârassa dîghe | vyâkâsi | ca(va !)nataragâ câgamâ ti (see Kacc. 1, 4, 6) yâgame | viyâkâsi | svâgataṃ sâgataṃ | kvaci tv eva yânîdha | te ajja te ajja so ayaṃ so ayaṃ itîdha | yavâsare veti ca vattate | *eonaṃ* | eonaṃ yakâravakârâ honti vâ sare pare yathâkkamaṃ | tyajja tejja | byañjane dîgharassâ ti dîghe | svâyaṃ soyaṃ | kvaci tv ava (*sic*) dhanam matthi | goelakam itîdha | sare ti vattate | *gossâvaṅ* | sare pare gossa avaṅ âdeso hoti | sa ca | ṭanubandhânekavaṇṇâ sabbassâ ti sabbassa ppasaṅge | antasseti vattamâne | ṅanubandho | ṅakâronubandho yassa so nekavaṇṇo pi antassa hotîti ṅakârasseva (read, okârasseva) hoti | saṃketo navayavonubandho ti vacanâ ṅakârassâppayogo | payojanaṃ ṅanubandho ti saṃketo | gavelakaṃ | iti eva iti evâ tîdha | *vîtisseva vâ* | evasadde pare itissa vo hoti

88063

vâ | sa ca | chaṭṭhîyantassa | chaṭṭhiniddiṭṭhassa yaṃ kâriyaṃ tadantassa viññeyyan ti ikârassâdeso | ṭhânînamaddîya dissati (?) uccârîyatîti âdeso | itv eva | aññatra yâdese | tavaggavaraṇânaṃ ye va (ca!) vaggabayañâ ti tassa co vaggalasehi te ti yassa ca cakâro | icceva | duaṅgikaṃ ciitvâ ajjaagge pâtu ahesuṃ pâ eva idha ijjati (*sic*) pariantaṃ atthamîtidha (atta-attham itîdha!) | mayadâ sare ti vattate | vanataragâ câgamâ | ete mayadâ câgamâ honti vâ sare kvaci | âgamino aniyame pi | saro evâgamî hoti vanâdînan tu ñâpakâ aññathâ ti padâdînam yukvidhânam anatthakaṃ | duvaṅgikaṃ cinitvâ ajjatagge pâtur ahesuṃ | byañjane dîgharassâ ti rasse | pageva idham ijjhati pariyantaṃ attadattthaṃ | vâ tv eva atthatthaṃ (*sic*) | chaabhiññâ chaabhiññâ tîdha | vâ sare âgamo ti ca vattate | châlo | chasaddâ parassa sarassa ḷakâro âgamo ti vâ | chalabhiññâ chaabhiññâ | *sarasandhi* | kaññâ iva kaññâ iva kaññâ ivâ tidha | pubbaparasarânaṃ lope sampatte | saro lopo ti ca vattate | *na dve vâ* | pubbaparasarâ dve pi vâ kvaci na lupyante | kaññâ iva kaññeva kaññâ va || *sarasandhinisedho* |

77.

19 leaves signed with the Burmese letters ka—khe; 8 lines; Burmese writing. Sakk. 1146. See Catalogue of the Burmese MSS., No. 3490, 1.

Cûlanirutti, Pâli grammar based on Kaccâyana's system. The work begins:

namo, *etc.* |
vatthuttayaṃ namassitvâ *Kaccâyanañ* ca pubbake
niruttimhi pavakkhâmi vacanaṃ me nibodhaya |

sarâ sare lopaṃ | ekavacanaggahaṇena sabbaggahanaṇayayojanattthaṃ (*sic*) kâtabbaṃ | byañjanasampiṇḍanattthaṃ sarâsare lopaṃ | sarâ asare lopaṃ |

78.

50 leaves, signed with the Burmese letters taṃ—nâḥ; 9 lines; Burmese writing. Sakk. 1146=A.D. 1785.

The *Sâramañjûsâ*, commentary on the *Saddasâratthajâlinî*.

Begins after an invocation of the ratanattaya (yo buddhasûro amitandhakâraṃ hantvâna, *etc.*) :

nâṇâgandhesu sârattthaṃ gahetvâ 'bhimataṃ nayaṃ
vaṇṇayissaṃ samâsena *Saddasâratthajâlinim.*

vividhanayasamannâgataṃ vicittâcariyasamayasamohitaṃ paramavicittagaṃbhîrañâṇaoggaḷhasamatthaṃ pakaraṇam idam ârabhanto yam âcariyo tâva ratanattayapaṇâmaṃ karonto âha namassitvânâ tiâdi, *etc.*

79.

13 leaves, signed with the Burmese letters lâḥ—vâḥ ; 10 lines; Burmese writing. Sakkaraj 1158=A.D. 1797.

The 24th pariccheda (âkhyâtakappa) of the grammar *Saddanidhi* or rather *Saddanîti* (see d'Alwis Kacc. p. 115), which is said to be ascribed by the Burmese to Aggavaṃsa of Pagan (A.D. 1160).

Begins: namo, *etc.* |
ito 'paraṃ pavakkhâmi saddhamme buddhasâsiṭe
kosallatthâya sotûnaṃ kappam âkhyâtasavhayaṃ |
tattha kiriyaṃ akkhâti ti âkhyâtaṃ kiriyâpadaṃ.

80.

19 leaves, signed with the Burmese letters ka—khe; 9 lines; Burmese writing; Sakk. 1146=A.D. 1785.

Ṭîkâ on the *Vâcakopadesa,* very incorrect MS. The introductory stanzas run thus:

namo *etc.*
tilokindamukhampojagambherâjâbhirâjini
rammataṃ me manovâṇi navaṅgasetavaṇṇini |
puppâcariyasabhânaṃ nayaṃ nissâya sâdhakaṃ
viracissâmi Vâcakam-upadesakavaṇṇanaṃ |

The Vâcakopadesa, written in Burma, treats on the grammatical categories from a logical point of view ; as the ṭîkâ, however, never gives a coherent explanation of its contents, but only comments on single words, it is scarcely possible to form an accurate idea of the work itself. The commen-

tary on the conclusion of the Vâcakopadesa (f. khu, *etc.*) furnishes some dates about its author. The work is said to have been composed in Sakkar. 967 (=A.D. 1606); then the commentary goes on (f. khû): Turaṅgapappato Paṃyanagarato nâtidûre naccâsanne dvikosamatthe ṭhâne nânâuppalaṃsañchannâya sasîlâvâpiyâ samipe papputakuṭacetiyavihâraleṇâdihi virâjîto Turaṅganâmako eko pappato atthi. tasmiṃ—Turaṅgapappatavâsînaṃ—vasâlaṃkârabhûtena—*Mahâvijitâvi*tinâmakena ayaṃ *Vâcakamupadesako* nâma gandho kato ti yojanâ.

The commentator then gives his own name, which is identical with that of the author: iti Cac keiṅ ti khyâtaparassa pacchimadvârasamime mahâtherânaṁ âvâsena Mahiyaṅgaṇo nâma thûpo atthi. tassa uttaradisâbhâge pâkârasamipe Avavhanagarindassa 'maccena râjâṇâya kârite kuṭâkâravirâjite tibhumikâvâso vâsantena *Mahâvijitâvi* itinâmakena mahâtherena katâyaṃ *Vâcakopadesakattavaṇṇanâ*.

81.

10 leaves, signed with the Sinhalese letters ka—kḷî; 9 lines; Sinhalese writing.

Namavaranægilla, grammatical work on declension. See Westergaard, Catal. p. 28.

82.

37 leaves, signed with the Sinhalese letters ka—gi, which is written by mistake instead of gî; kṛi is put twice. 8–10 lines; Sinhalese writing.

The *Abhidhânappadîpikâ*.

83 (Turnour).

Another copy of the same work, preceded by the Bâlâvatâra (No. 71), followed by a Pâli-Sinhalese vocabulary (No. 90). 29 leaves, signed with the Sinhalese letters ka—khau; one leaf has got the two marks khî and khu. 9 lines. Sinhalese writing.

84.

166 leaves, signed with the Sinhalese letters ka—ṭû. 7-10 lines. Sinhalese writing.

Abhidhânappadîpikâ-sanyaya (text with Sinhalese translation and explanations).

85.

Burmese MS., see the Burmese Catal., No. 3430.

The *Abhidhânappadîpikâ* with Burmese Nissaya. I give the introductory ślokas as they are written in the MS., marking by B. the various readings of the same text as repeated in sections in the Burmese version.

râjarâjaṃ mahâpuñ(ñ)aṃ dhammadhammaṃ mahâdhunaṃ
saṅghasaṅghaṃ name câraṃ namitvâ câdaraṃ (âdaraṃ B.) tayaṃ |
yo raṭṭhindaïndagindho (°gindo B.) jagindajagumânadho
puñ(ñ)â (puña B.) bhûpâdhipuñ(ñ)o ca cakkârahasulakkhaṇo |
asambhinno ca vaṃsena putto Goribhasâmino
susuto ca Mahâdhammarâjâdhipatinâminâ |
sampuṇṇo caturaṅgehi dasarâjavataṃ caro
hitattayaṃ bahusuto dhâreti buddhapeṭakaṃ |
so pasanto (passanto B.) bhûpâlo va vajirûpamacakkhunâ
nissayesu purâṇesu 'bhidhânassa *u*nâdhikaṃ |
cakkamûlaṃ (°malaṃ B.) idaṃ satthaṃ kârethacariyé mama
vadeti mahâmattassa mahâsatvivarâjino |
uyyojito bhûpâlassa sâsanassa jutattino (jutaththino B.)
vâcâya senâpatino (°nâ B.) teneva cittabuddhinâ |
satamandiravârite râjaseyye vasantohaṃ
kiñci taṃ apanetvâna (°tvâ B.) likkhissaṃ navanissayaṃ |

Conclusion:

Jambûdîpatale ra(ṭ)ṭhaṃ sabbara(ṭ)ṭhâna (°naṃ B.) ketajaṃ (ketujaṃ B.)
Tambadîpaṃ Mramma(ṭ)ṭhânaṃ mahâra(ṭ)ṭhehi vâritaṃ |

ratanâpuraṃ yaṃ tattha pâsâdûḷâram âlayaṃ
râja(ṭ)ṭhânaṃ manorammaṃ nadînagavanappullaṃ
Mahâdhammarâjâdhipatîti bhûpati tatta yo
medhâvi dakkho paṇito vicitto cittapañ(ñ)avâ |
susippo dhatavacano tikkhatejo ripujjayî
kesaro va atisûro susurûpo vayena vâ |
yena râjaṭhânî seyyathûpakûpavanehi ca
atije(ṭ)ṭhamandirehi nâgassehi (nâgâssehi B.) ca sobhitâ |
kârite teneva seyye nânâbhavanabhûsite
Kittijayaṭhapakhyamhi satamandiravârite |
saddhamma(ṭ)ṭhitikâmena vasatâ santavuttinâ
dvikkhattuṃ laddhalañcena mahâtherena dhîmatâ |
tassedisanuggahañ câsâdhâraṇaṃ u(y)yojitaṃ
patvâna racito peso (yeso B.) Abhidhânassa nissayo |
niṭṭhito so sakkarâje sahasse '(ṭ)ṭhasatâdhike
je(ṭ)ṭhamâse juṇhapakkhe sattamiyaṃ gaguddine |

86.

5 leaves, signed with the Sinhalese letters ka—ku ; 8 lines ; Sinhalese writing.

Dhâtupâṭha. Begins: namo *etc.* bhû sattâyaṃ. ku sadde. aṅka lakkhaṇe. saṅka saṅkâyaṃ. See Westergaard's Catal. p. 59.

87.

6 leaves, signed with the Sinhalese letters ka—kû ; 9 lines ; Sinhalese writing.

Dhâtumañjûsâ. Begins: namo *etc.*

niruttinikarâpârapârâvârantagaṃ muniṃ
vanditvâ dhâtumañjûsaṃ brûmî pâvacanañjasaṃ.

Subscription : *Kaccâyaṇadhâtumañjûsâ* samattâ.

88.

22 leaves, signed with the Sinhalese letters ka—khû ; 8–9 lines ; Sinhalese writing.

Vuttodaya, prosodical and metrical work, by *Saṅgharakkhitatthera,* followed by a Sinhalese translation and explanation.

89.

21 leaves, signed with the Burmese letters ka—kho; 9 lines; Burmese writing. Sakk. 1146=A.D. 1785.

Ṭîkâ called *Vacanatthajotikâ* on the *Vuttodaya*, by the Thera *Samantapâsâdika*. See Minayeff, in the Mélanges Asiatiques, vi. 196. The MS is very incorrect. Begins: namo *etc.* |

natvâ buddhâdiccaṃ pubbaṃ veneyyuppalabodhakaṃ
vaṇṇayissaṃ samāsena Vuttodayaṃ padakkamaṃ |
porâṇehi katâ ṭîkâ na sâ sabbatthabodhakaṃ
vacanatthañ ca ekatthaṃ adhippâyañ ca bhâsato |

90 (Turnour).

74 leaves, signed with the Sinhalese letters ka—ṅḷî; 8–10 lines; Sinhalese writing. Third part of No. 71.

List of words, Pâli and Sinhalese, called on the covering plate *Akârâdi*. Begins: namo buddhâyayi | akko sûryyâyi | akko varagâsayi | aṃko enaṃberiyayi.

III.—HISTORICAL AND MISCELLANEOUS WORKS.

91.

118 leaves, signed with the Sinhalese letters ka—ju (there is a repetition of the leaf ju signed with the same letter); 10 lines; Sinhalese writing.

The *Mahâvaṃsa.* This copy ends, like the Copenhagen MS. (Westerg. Catal. p. 54), in the 90th chapter, but it contains a few verses more. The last verse is:

tattha Uppalavaṇṇassa devarâjassa bhâsuraṃ,
rûpaṃ patiṭṭhapetvâna mahâpûjaṃ pavattayi.

92 (Turnour Collection).

85 leaves, signed with the Sinhalese letters ka—cu; each page is divided into three columns; 7 lines; Sinhalese writing.

The same work. The MS. ends in the 42nd chapter; the last verse is:

Mahâmahindatheramhi taṃ ṭhânaṃ samupâgate
teracchâ eva netû ti katikañ ceva kârayî.

93 (Turnour Collection).

Two volumes. The first contains 100 leaves, the first 98 being signed ka—châ; the pages are marked with the European numbers 1–195; 9 lines. The last two leaves (ka—kâ) contain an index of the chapters. The second volume contains 100 leaves signed chi—ḍû; the pages are marked with the numbers 196–394; 8–9 lines.

The same work. The first volume ends short after the beginning of chapter 58.—Turnour's edition of the Mahâvaṃsa (Ceylon, 1837) is doubtless based on this MS.

For enabling the reader to form an idea of the critical condition of the text, I select one specimen from the original Mahâvaṃsa, and another from its continuation, giving the text according to No. 91, and subjoining the readings of No. 92 and No. 93.

From Chapter XXXII. Turnour, p. 193.

aniṭṭhite chattakamme sudhâkamme ca cetiye
maraṇantikarogena râjâ âsi gilânako |
Tissaṃ pakkosayitvâ so kaniṭṭhaṃ Dîghavâpito
thûpe aniṭṭhâpehîti abravî |
bhâtuno dubbalattâ so tunnavâyehi kâriya
kañcukaṃ suddhavattehi tena châdiya cetiyaṃ |
cittakârehi kâresi vedikaṃ tattha sâdhukaṃ
pantipuṇṇaghaṭânañ ca pañcaṅgulakapantikaṃ |
chattakârehi kâresi chattaṃ veḷumayaṃ tathâ
kharapattamaye candasuriyaṃ muddhavediyaṃ | 5
lâkhâkuṃkumakeh' etaṃ cittayitvâ sucittikaṃ
raṃño nivedayî thûpe kattabbaṃ niṭṭhitaṃ iti |
sivikâya nipajjitvâ idhâgantvâ mahîpati
padakkhiṇaṃ karitvâna sivikâ ceva cetiyaṃ |
vanditvâ dakkhinadvâre sayane bhumisanthate
sayitvâ dakkhiṇapassena so Mahâthûpam uttamaṃ |
sayitvâ vâmapassena Lohapâsâdam uttamaṃ
passanto sumano âsi bhikkhusaṃghapurakkhato |
gilânapucchanatthâya âgatehi tato tato
channavuti koṭiyo bhikkhu tasmiṃ âsu samâgame 10
gaṇasajjhâyam akaruṃ vaggabandhena bhikkhavo
Theraputtâbhayaṃ theraṃ tatthâdisvâ mahîpati |
aṭṭhavîsa mahâyuddhaṃ yujjhanto aparâjaya
yo so na paccudâvatto mahâyodho vasî mama |
maccuyuddhamhi sampatto disvâ maṃña parâjayaṃ
idâni so man topeti thero Therasutâbhayo |
iti cintiya so thero jânitvâ tassa cintitaṃ
Karindanadiyâ sise vasaṃ Pañjalipabbate |
pañcakhîṇâsavasataṃ parivârena iddhiyâ
nabhasâgamma râjânaṃ aṭṭhâsi parivâriyaṃ |

Readings of No. 92: 1 mâraṇantikarogena—2 thûpe aniṭṭhi-

taṃ kammaṃ niṭṭhâpehîti abrûvî—3 °vatthehi—4 pañcaṅgulikap°—7 mahîpatî. padakkhinaṃ. sivikâyeva—8 bhûmis°—9 âsî—10 bhikkhû. âsuṃ—12 aparâjayaṃ—13 sampatte. maññe. maṃ nopeti—14 cintesi. sîse—15 parivâretvâna. parivâriya.

No. 93: 1 mâr°—2 thûpe aniṭṭhitaṃ kammaṃ niṭṭhâpehîti abruvi—3 °vatthehi—4 pantîp°. paṅguñcalakap°, *corr.*: pañcaṅgulakap.—6 lâkhâkuṃkuṭṭhakeh', *corr.*: °makeh'—7 sivikâyayeva, *corr.*: °kâyeva—8 bhûmis°—9 pasanto, *corr.*: passanto—10 bhikkhû. âsuṃ—12 aparâjayaṃ—13 sampatte. maññe man nopeti. therâsutâbhayo—14 cintayi. sîse.—15 parivâriyaṃ, *corr.*: °riya.

From Chapter XXXVII. Turnour, p. 250.

(Story of Buddhaghosa.)

bodhimaṇḍasamîpamamhi jâto brâhmaṇamânavo
vijjâsippakalâvedî tisu vedesu pârago |
sammâviṃñâtasamayo sabbavâdavisârado
vâdatthî sabbadîpamhi âhiṇḍanto pavâdino |
vihâraṃ ekaṃ âgamma rattiṃ pât' aṃjalîmataṃ
parivatteti sampuṇṇapadaṃ suparimaṇḍalaṃ |
tattheko Revato nâma mahâthero vijâniya
mahâpaṃño ayaṃ satto dametuṃ vaṭṭatîti so |
ko nu bhadrabharâvena viravanto ti abravî
gadrabhânaṃ rave atthaṃ kiñ jânâsîti âha taṃ | 5
ahaṃ jâne ti vutto so otâresi sakaṃ mataṃ
vuttaṃ vuttaṃ viyâkâsi virodhaṃ pi ca dassayî |
tena hi tvaṃ sakaṃ vâdaṃ otârehi ca codito
pâḷimahâbhidhammassa attham assa na so 'dhigâ |
âha kassetiṃ manto ti buddhamanto ti so 'bravî
dehi me tan ti vuttehi gaṇha pabbajja taṃ iti |
mantatthî pabbajitvâ so uggaṇhi Piṭakattayaṃ
ekâyano ayaṃ maggo iti pacchâ tam aggahi |
buddhassa viya gambhîraghosattânaṃ viyâkaruṃ
Buddhaghoso ti ghoso hi buddho viya mahîtale | 10
tattha Ñânodayaṃ nâma katvâ pakaraṇa tadâ
Dhammasaṅgaṇiyo 'kâsi kaṇḍaṃ so Atthasâlinaṃ |
Parittaṭṭhakathañ ceva kâtum ârabhi buddhimâ

taṃ disvâ Revato thero idaṃ vacanaṃ abravî |
pâḷimattaṃ idhânîtaṃ natthi aṭṭhakathâ idha
tathâcariyavâdâ ca bhinnarûpâ na vijjare |
Sîhalaṇḍakathâ suddhâ Mahindena matîmatâ
saṅgîtittayam âruḷhaṃ sammâsambuddhadesitaṃ |
Sâriputtâdigîtañ ca kathâmaggaṃ samekkhiya
kathâ Sihaḷabhâsâya Sîhalesu pavattati |
taṃ tattha gantvâ sutvâ tvaṃ Mâgadhânaṃ niruttiyâ
parivattehi sâ hoti sabbalokahitâvahâ |
evaṃ vutto pasanno so nikkhamitvâ tato imaṃ
dîpam âgâ imasseva raṃño kâle mahâmati |
Mahâvihâraṃ sampatto vihâraṃ sabbasâdhûnaṃ
mahâpadhânaṃ gharaṃ gantvâ saṃghapâlassa santikâ |
Sîhaḷaṭṭhakathaṃ sutvâ theravâdañ ca sabbaso
dhammassâmissa eso va adhippâyo ti nicchiyaṃ |
tattha saṃgha samânetvâ kâtum aṭṭhakathaṃ mama
potthake detha sabbe ti âha vîmaṃsituṃ sataṃ |
saṃgho gâthâdvayaṃ tassa dâsi sâvatthiyaṃ tava
ettha dassehi taṃ disvâ sabbe demâ ti potthake |
piṭakattayam ettheva saddhim aṭṭhakathâya so
Visuddhimaggaṃ nâmâkâ saṅgahetvâ samâsato |
tato saṃghaṃ samûhetvâ sambuddhamatakovidaṃ
mahâbodhisamîpamhi so taṃ vâcetum ârabhi |
devatâ tassa nepuṃñaṃ pakâsetuṃ mahâjane
châdesuṃ potthakaṃ so pi dvattikkhattum pi taṃ akâ |
vâcetuṃ tatiye vâre potthake samudâhaṭe
potthakadvayam aṃñam pi saṇṭhapesuṃ tahiṃ marû
vâcayiṃsu tadâ bhikkhû potthakattayam ekato
ganthato atthato vâpi pubbâparavasena vâ |
theravâdehi pâḷîhi padehi vyañjanehi ca
aṃñatattham (*corr.* °thattam) ahû neva potthakesu pi
tîsu pî |
atha ugghosayî saṃgho tuṭṭhahaṭṭho visesato
nissaṃsayaṃ sa Metteyyo iti vatvâ punappunaṃ |
saddhim aṭṭhakathâyâ 'dâ potthake Piṭakattaye
Ganthâkare vasanto so vihâre dûrasaṃkare |
parivattesi sabbâ pi Sîhalaṭṭhakathâ tadâ
sabbesaṃ muḷabhâsâya Mâgadhâya niruttiyâ |

sattânaṃ sabbabhâsânaṃ sâ ahosi hitâvahâ
theriyâcariyâ sabbe pâḷiṃ viya tam aggahuṃ |
attakattabbakiccesu gatesu pariniṭṭhitiṃ
vandituṃ so mahâbodhiṃ Jambudîpam upâgamî |
bhutvâ vâvisavassâni Mahânâmo mahâmahiṃ
katvâ puṃñâni citrâni yathâkammam upâgamî |

sabbe pete dharaṇîpathayo (*corr.* °tayo) maccum accetuṃ ante no sakkhiṃsu pacitasubalâ sâdhusampaṇṇabhogâ evaṃ sabbe nidhanavasagâ honti sattâ ti niccaṃ râgaṃ sammâ vinayatu dhane jîvite câpi dhîmâ ||

Readings of No. 92: 1 °mâṇavo. tîsu—2 vâdatthi jambudîpamhi—3 parivattesi—5 gadrabhar°. abruvî—6 vutte. osâresi—7 taṃ, *corr.* tvaṃ. pâli°—8 kasseso. brûvî—10 so sobhi—11 pakaraṇaṃ. °ṇiyâ. °sâliniṃ—12 abrûvî—13 pâlim°—14 sîhalaṭṭh°—15 katâ—17 °matî—18 vihâre sabbasâdhunaṃ. °padhânagharaṃ—19 nicchiya—20 saṃghassamânetvâ. satîṃ—21 gâthadvayaṃ. sâmatthiyaṃ—26 bhikkhu—27 pâlîhi. aññatattham—28 pi—30 mûlabh°—31 pâliṃ—32 atha katt°. paripariṇiṭṭhitaṃ—33 dvâv°. mahâmahaṃ. puññâni—34 °ṇipatayo. sadhane.

No. 93: 1 brâhmanaṃ°. tîsu—2 jambud°. asiṇḍanto, *corr.* ah°.—3 sampunnap°—5 gadr°. jânâtîti, *corr.* °sîti—6 jâne, *corr.* jânâmi. Afterwards the reading of the first hand has been restored. osâresi—6 vuttaṃ, *corr.* vuttaṃ vuttaṃ. virodham, *corr.* vîrodham—7 pâlim°—8 kassetaṃ, *corr.* kasseso. brûvî. ganha. pabbajjaṃ taṃ, *corr.* °jja taṃ—10 ghose hi, *corr.* ghoso hi—11 pakaraṇaṃ °niyâ. °sâliniṃ—12 abruvi—13 pâlim°. âcariyâv° *corr.* °yav°—14 sîhalaṭṭh°. ârûlhaṃ—15 °dîgîtañ ca. katâ sîhalabh°—17 mahâmatî—18 °sâdhunaṃ. °padhânagharaṃ. santikaṃ, *corr.* °kâ.—19 therâvâdañ ca. nicchiyaṃ, *corr.* °ya—20 saṃghassamânetvâ. sataṃ, *corr.* satiṃ—21 gâthadvayaṃ. sâmatthiyaṃ—22 °marggam, *corr.* maggaṃ—23 ârahi, *corr.* °bhi—25 saṇṭhâpesuṃ—26 bhikkhu—27 pâlîhi. aññatatthabahû, *corr.* °mahû. pi—31 pâliṃ—32 atha k°. pariniṭṭhitiṃ, *corr.* °taṃ—33 dvâv°. mahâmahaṃ—34 dharaṇipathayo, *corr.* °tayo. °sampanna°. dhane, *corr.* sadhane.

94 (Turnour Collection).

236 leaves, signed with the Sinhalese letters ka—ṇai; 7 lines; Sinhalese writing.

Commentary on the *Mahâvaṃsa* (see Turnour's Introduction, p. ii). The conclusion and subscription runs thus:

Yâ ettâvatâ Mahâvaṃsatthânusârakusalena Dîghasandasenâpatinâ kârâpita-Mahâparivenavâsinâ *Mahânâmo* ti garûhi gahitanâmadheyyena thereṇa pubbasîhalabhâsitâya Sîhaḷaṭṭhakathâya bhâsantaraṃ eva vajjiya atthasâram eva gahetvâ tantinayânurûpena katassa imassa Saddapadânuvaṃsassa aṭṭhavaṇṇanâ mayâ tam eva sannissitena âraddhâ padesissariyadubbuṭṭhibhayarogabhayâdîvividhaantarâyayuttakâle pi anantarâyena niṭṭhânam upagatâ sâ buddhabuddhasâvakapaccekabuddhâdînaṃ porâṇânaṃ kiccaṃ pubbavaṃsatthappakâsanato ayaṃ Vaṃsatthappakâsinî nâmâ ti dhâretabbâ | . . . . . |

Padyapadânuvaṃsavaṇṇanâ vaṃsatthappakâsaṇi niṭṭhitâ.

sukho buddhânaṃ uppâdo sukhâ saddhammadesanâ
sukhâ saṅghassa sâmaggi samaggânaṃ tapo sukho |
siddhir astu | subham astu |
Sambuddhapariṇibbânâ dvisahassasatattike
vasse asîtisampatte mâsamhi sâvane paṇa |
kâlapakkhe tu tatiye divase potthakaṃ ayaṃ
katvâna lekhanaṃ Atthadassinâ niṭṭhitaṃ kataṃ |

The conclusion sufficiently shows that Turnour was mistaken in stating that this commentary was composed by the author of the Mahâvaṃsa himself. He was misled probably by the explanation of the first line of the work, where the paraphrase as well as the text speaks in the first person. Excepting such cases, the commentator uses, when speaking of the author, the third person, calling him the âcariya; for instance, in the note inaccurately translated in Turnour's Introduction, p. xxxii, of which I give here the full text:

fol. kha′: evaṃ âcariyo paṭhamâya gâthâya ratanattayassa katâbhimânena vihatantarâyo Mahâvaṃsaṃ pavakkhâmîti paṭiññaṃ katvâ idâni yeva *Porâṇasîhalaṭṭhakathâmahâvaṃse* vijjamâne pi kasmâ âcariyo imaṃ *Padyapadânuvaṃsaṃ* akâsî

ti vadeyya tesaṃ taṃ saṃkhepaṃ vacanaṃ apacchinditvâ Padyapadânuvaṃsassa karaṇe payojanaṃ ca ettha Porâṇakaaṭṭhakathâmahâvaṃsamhi atisaṃkhepâdayo pi siyâ parikappitâ dosâ nâma atthi te tato parivajjetvâ kathetukâmassa imassa Padyapadânuvaṃsassa attanâ karaṇavidhiñ ca dassento dutiyagâthâm âha.

It may be observed further that the commentator not only gives different explanations of many passages, himself doubting which is to be preferred, but also various readings; for instance, p. 13, 6, ed. Turn., after having commented on dhurandhare, he adds: dhurandharâ ti katthaci likhitan ti.

Finally, if there could remain any doubt, it would be removed by the comments which the Ṭîkâ gives on Mahâv. p. 21, 5 (fol. ghau):

Dhammarucikâ ti ime Abhayagirivâsino bhikkhu, Sâgalikâ nâma Mahâsenarañño Jetavanavâsino bhikkhû ti daṭṭhabbâ | tesaṃ Abhayagirivâsino Laṃkâdîpamhi sâsanassa patiṭṭhânâ sattarasavassamattâdhikesu dvîsu vassasatesu atikkantesu Vaṭṭagâmaṇiraññño kâle bhagavato âhaccabhâsîta-Vinayapiṭakato bandhakaparivâraṃ (read: Khandhakaparivâraṃ) atthantarapâṭhantarakaraṇavasena bhedaṃ katvâ theravâdato nikkhamma Dhammarucikavâdâ nâma hutvâ tena Vaṭṭagâmaninâ Abhayagirivihâramhi kârâpite tattha vasiṃsu | tato Jetavanavâsino pi ekacattâlîsavassamattâdhikesu tisu vassasatesu atikkantesu Jetavanavihârapatiṭṭhânâ pubbe eva Dhammarucikavâdato nikkhamma Dakkhiṇavihâramhi vasitvâ te pi bhagavato âhaccabhâsita-Vinayapiṭakato Ubhatovibhaṅgaṃ gahetvâ atthantarapâṭhantarakaraṇavasena taṃ bhedaṃ katvâ Sâgalikavâdâ nâma hutvâ Mahâsenarañño Jetavanamhi vihâre kârite vepullaṃ gantvâ tattha vasiṃsu | tena vuttaṃ Dhammarucikâ Sâgalikâ Laṃkâdîpamhi bhinnakâ ti | tato pana atirekapaññâsamattâdhikesu tîsu vassasatesu atikkantesu Bhâgineyyadâṭhâpatissa raññño kâle Jetavanavihâramhi Kurundaculḷakaparivenavâsi Dâṭhâvedhakanâmako ca bhikkhu tatthe[va] Kolambahârakaparivenavâsi Daṭhâvedhanâmako bhikkhu câ ti iti ime dve asappurisacittakâ attukaṃsakaparavaṃsakâ ussâpitanikâyantaraladdhikâ vihataparalokabhayadassâvitâ vihatadhammasuttikâ ca Dhammaruci-

kavâdato Ubhatovibhaṅge Sâgalikavâdato Khandhakaparivârañ ca gahetvâ Mahâvihâravâsino paṭiyekkâ jâtâ ti idaṃ abhûtatthaparidîpakavacanañ ca aññavâdantarapaṭisaṃyuttavacanañ ca attânaṃ pâṭhabbyâkhyânantarâgataṃ katvâ likhitvâ ṭhapesuṃ.

The commentary, generally, concisely follows the single words of the text; sometimes it inserts historical excursuses, some of which Turnour has translated in his Introduction to the Mahâvaṃsa. The interest which these passages deserve will justify me, I hope, in repeating here the Pâli text of two of the excursuses given in English by Turnour.

f. ghṛi'—ghṛî (Turnour, p. xxxvii): ayaṃ pana Susunâgo nâma amacco kassa putto kena posito ti | Vesâliyam hi aññatarassa Licchaviraññho putto | tassâyaṃ evaṃ ekâya nagarasobhiniyâ kucchismiṃ gahitapaṭisandhiko aññatarena amaccaputtena posito ti. *Uttaravihâravâsînaṃ aṭṭhakathâyaṃ* vuttaṃ evaṃ sati pi mayaṃ samayavirodhabhâvattâ tass' uppattisaṃkhepamattaṃ dassayissâma | kathaṃ | ekasmiṃ hi samaye kira Licchavirâjâno sannipatitvâ na amhâkaṃ nagaraṃ ṭhânappattâya nagarasobhinikâya virahitaṃ sobhatîti (comp. Mahâvagga, viii. 1, 2) evaṃ maññitvâ aññatarasamânajâtikaṃ mâtugâmaṃ tasmiṃ ṭhânantare ṭhapesuṃ | tesaṃ aññataro râjâ taṃ gahetvâ attano gehâṃ ânetvâ sattâhaṃ attano gehe yeva vasâpetvâ tasmiṃ gahitagabbho vissajjesi | sâ attano gehaṃ gantvâ paripuṇṇagabbho vijâyanti maṃsapesiṃ vijâyitvâ kin ti pucchitvâ maṃsapesîti vutte domanassappattâ lajjabhayâ pi upaddutâya ukkhaliyâ pakkhipitvâ aññena pidahanena supihitaṃ katvâ dhâtiyâ datvâ paccûsakâle yeva saṃkhâraṭṭhâne ṭhapâpesi | tasmiṃ tâya ṭhapitamatte yeva taṃ nagarapariggâhiko eko nâgarâjâ disvâ attano bhogehi parikkhipitvâ upari mahantaṃ phaṇaṃ katvâ dissamânarûpeneva ṭhatvâ attânaṃ disvâ sannipatitesu mahâjanesu sû sû ti saddhaṃ katvâ antaradhâyi | atha kho taṃ ṭhânaṃ upagatajano taṃ disvâ vivaritvâ pariṇatamaṃsapesijaṃ sampaṇṇalakkhaṇaṃ dhaññavatiputtapaṭilâbhaṃ addasa disvân' assa saññâtapemo ahosîti | tattheko amaccuputto tasmiṃ saññâtapemo taṃ gharaṃ netvâ paṭijagganto nâmagahanadivase amunâ sû sû ti katasaddena nâgarañño rakkhitattâ

Susunâgo ti nâmam akâsi | so tato paṭṭhâya evaṃ tena posiyamâno anukkamena viññubhâvaṃ patvâ âcârasampannataro nâgarehi sâdhusundarataro 'tîva sammato ahosi | tasmâ tassa Nâgadâsakassa rañño kujjhitvâ | tehi nâgarehi katâbhisekâ Susunâgo nâma râjâ ti pâkaṭâ ahosi |

f. ghau'—ghaḥ (Turnour, p. xxxviii): Kâlâsokassa puttâ tû (p. 21, 7 Turn.) tiâdim âha | . . . . Kâlâsokassa atrajaputtâ dasa bhâtukâ ahesun ti attho | tesaṃ pana nâmaṃ *Aṭṭhakathâya* vuttaṃ | nava Nandâ tato âsun ti tato dasa bhâtunam antarâ samânam eva nâmakâ Nandanâma nava râjâno ahesun ti attho | tesaṃ hi jeṭṭho pana aññâtakulassa putto ti ca paccantavâsiko ti ca tesaṃ navannaṃ uppattikkamañ ca *Uttaravihâraṭṭhakathâyaṃ* vuttaṃ | mayam pi saṃkhepena tesaṃ uppattimattaṃ samayâvirodhamattâ katheyyâma | pubbe kira Kâlâsokaputtânaṃ rajje yeva paccantivâsiko eko mahâcoro uppajjitvâ laddhapakkho raṭṭhaṃ vilumpamâno vicarati | tassa manussâ pane gâmaghâṭakammaṃ karontâ yaṃ gâmaṃ vilumpanti bhaṇḍaṃ tasmiṃ gâme manussehi gâhâpetvâ Malayaṃ netvâ bhaṇḍaṃ gahetvâ manusse ca vissajjenti | ath' ekadivasaṃ te corâ evaṃ karontâ ekaṃ nibbitikaṃ thâmajavasampannaṃ yodhasadisaṃ purisaṃ gahetvâ tena saddhiṃ gâhâpetvâ Malayaṃ nenti | so tehi niyamâno te kiṃ vo kammaṃ karontâ vicarathâ ti pucchitvâ tehi bho dâsa purisa na mayaṃ aññaṃ pi kasigorakkhâdikammaṃ karoma iminâ va nîhârena gâmaghâṭakâdîni katvâ dhanaṃ ca dhaññaṃ ca uppâdetvâ macchamaṃsasurâpâṇâdîni paṭiyâdetvâ khâdantâ sukhena jîvitavuttiṃ karomâ ti vutte sâdhu vata ayam eva tesaṃ jîvitavutti aham pi teh' eva saddhiṃ evam eva jîvitaṃ kappeyyâmîti cintetvâ puna âha aham pi tumhâkaṃ santike vasitvâ tumhâkaṃ sahâyo bhavissâmîti tumhe mam pi gahetvâ vicarathâ ti | te sâdhû ti taṃ gahetvâ attânaṃ santike vasâpesuṃ | ath' ekadivasaṃ te corâ gâmaghâṭâkammaṃ karontâ ekaṃ âvudhahatthasurapurisehi sampannaṃ paccantagâmaṃ pavisiṃsu | tesu paviṭṭhamattesu gâmavâsino uṭṭhâya te majjhe katvâ gâmaniṃ gahetvâ asinâ paritvâ jîvitakkhayaṃ pâpesuṃ | corâ pana yena vâtena vâ palâyitvâ Malayaṃ gantvâ tattha sannipatitvâ tassa matabhâvaṃ jânitvâ tasmiṃ vinaṭṭhe amhâkaṃ parihânibhâvo

paññâyissati taṃ hi vinâ amhehi ito paṭṭhâya gâmaghâṭâdikammakaraṇaṃ nâma kassa bhâro idha vasituṃ pi na sakkâ evaṃ no nânâbhâvo vinâbhâvo paññâyissatîti rodamânâ nisîdiṃsu | amu esa puriso te upasaṃkamitvâ kasmâ rodathâ ti pucchitvâ tehi no gâmaghâṭakammakaraṇakâle pavesanikkhamanâya purecârikasûrapurisassa abhâvakaraṇena rodamhâ ti vutte tena bho tumhe mâ rodatha so yeva kammaṃ kâtuṃ sakkoti na añño aham eva taṃ kammaṃ kâtuṃ sakkhissâmîti itho paṭṭhâya mâ cintayitthâ tiâdim âha | te tassa vacanena assâsajâtâ sâdhu ti taṃ purisaṃ tasmi gâmanigamaṭṭhâne ṭhapesuṃ | so tato paṭṭhâya ahaṃ Nando nâmâ ti attano nâmaṃ sâvetvâ tehi saddhiṃ purimanayeneva raṭṭhaṃ vilumpamâno vicaranto attano sabhâtuke ñâtivagge ca sannipâtâpetvâ tehi pi laddhapakkho hutvâ vicaranto | ath' ekadivasaṃ sapurisaṃ sannipâtâpetvâ ahaṃ bho na idaṃ kammaṃ surapurisehi kâtabbaṃ amhâdisânaṃ nânucchavikaṃ hinapurisânam eva idaṃ kammaṃ anucchavikaṃ tasmâ kiṃ iminâ rajjaṃ ganhissâmâ ti | te sâdhû ti sampaṭicchiṃsu | so tasmiṃ sampaṭicchite saparivâro yuddhasajjo ekaṃ paccantanagaraṃ gantvâ rajjaṃ vâ detu yuddhaṃ vâ ti | te taṃ sutvâ sabbe samâgamma tadanurûpâya mantanâya mantetvâ samânacchandâ tena saha mittasatthavam akaṃsu | iminâ va nayena so yebhuyyena Jambudîpavâsino manusse hatthagataṃ katvâ tato Pâṭaliputtaṃ gantvâ tattha rajjaṃ gahetvâ raṭṭhaṃ anusâsamâno na cirasseva kâlam akâsi | tato tassa bhâtarâ paṭipâṭiyâ rajjam anussâsiṃsu | te pana sabbe dvâvîsati vassâni rajjaṃ kariṃsû ti | tena vuttaṃ nava Nandâ tato âsuṃ | pe | rajjaṃ samanusâsiyun ti | pe | tattha kamenevâti vuddhapaṭipâṭiyâ eva | tesaṃ pana kaniṭṭho navamo sayaṃ dhananidahanavittikatâya Dhananando nâma ahosi | so hi paṭiladdhâbhiseko va macchariyâbhibhûto dhananidahanakammam eva me kâtuṃ vaṭṭatîti cintetvâ tato tato asîtikoṭippamânaṃ dhanasañcayaṃ katvâ sayam eva taṃ gâhapetvâ Gaṃgâtîraṃ gantvâ sâkhâvaraṇena Mahâgaṅgaṃ pidahâpetvâ mâtikañ ca katvâ tato udakaṃ aññatthaabhimukhaṃ kârâpetvâ anto-Gaṅgâya pâsâṇatale mahantaṃ âvâṭaṃ kârâpetvâ tattha dhanaṃ nidahitvâ tatopari pâsâṇe santharâpetvâ tatopari udakanivâraṇatthâya vilinaloham okirâpetvâ gulapâsâne attharâ-

petvâ puna sodakaṃ vissajjâpetvâ tam pakatipâsânatalaṃ viya jâte udakaṃ vissajjâpesi | puna attano ânâpavattanaṭṭhâne cammajaturukkhapâsâṇapavattâpanakâraṇâdîhi dhanasañcayaṃ kârâpetvâ tattheva akâsi | evaṃ katipayavârehi akâsîti vuttaṃ hoti | tena avocumha tesaṃ pana kaniṭṭho navamo sayaṃ dhananidahanavittikattâya Dhanananando nâma ahosî ti | Moriyânan ti attânaṃ nagaraṃ siriyâ eva sañjâtaṃ Moriyâ ti laddhavo(hâ)râṇaṃ khattiyânan ti attho | tehi pana dharamâne yeva bhagavati Viḍuḍhabhena upaddutâ te pi Sâkiyâ Himavantaṃ pavisitvâ aññataraṃ salîlâya sampannaṃ ussannapipphalipavanâdîhi pâdapavanehi upasobhitaṃ ramaṇîyaṃ bhûmibhâgaṃ disvâ tatthâ 'bhinivitthapemahadayâ tasmiṃ ṭhâne suvibhattaṃ mahâpathadvârakoṭṭhakaṃ thirapâkâraparikkhittaṃ ârâmauyyânâdivividharâmaṇeyyasampannaṃ nagaraṃ mâpesuṃ | api ca taṃ mayûragîvasaṃkâsaṃ chadaniṭṭhikapasâdapanti koñcamayûragananâdehi pûritaṃ ugghositañ ca ahosi | tena te tassa nagarassa sâmino Sâkiyâ ca | tesaṃ puttapaputtâ ca sakala-Jambudîpe Moriyâ nâmâ ti pâkaṭâ jâtâ | tato ppabhuti tesaṃ vaṃso Moriyavaṃso ti vuccati | tena vuttaṃ Moriyânaṃ khattiyânaṃ vaṃse jâtan ti |

95 (Turnour Collection).

125 leaves, signed with the Sinhalese letters ka—jo. Sinhalese writing. The MS. contains three different works:

1. fol. ka—gu (each page is divided into 3 columns; 7 lines). The *Dîpavaṃsa.* This manuscript belongs to the better class, though it is not free from the great deficiencies common to all MSS. of the Dîpavaṃsa.

2. fol. gû—cai (8 lines). The *Dâṭhâvaṃsa.*

3. fol. co—jo (7 lines on an average). At the end of the MS. there is a Burmese subscription, apparently written by a different hand from that in which the work itself is written. It is dated in Sakk. 1136 = A.D. 1775. The *Lalâṭadhâtuvaṃsa,* prose with a few intermixed verses.

Begins: namo *etc.* |

sambuddhaṁ atulaṁ suddhaṁ dhammaṁ saṅghaṁ anuttaraṁ
namassitvâ pavakkhâmi Dhâtuvaṁsapakâsakaṁ |
tikkhattuṁ âgamâ nâtho Laṁkâdîpaṁ manoramaṁ
sattânaṁ hitam icchanto sâsanassa ciraṭṭhitiṁ |

The chapters of the work are: tathâgatassa gamano nâma paṭhamo paricchedo (ends f. cha')—tathâgatassa parinibbutâdhikâro n. dutiyo p. (f. chû')—dhâtuparamparâgato n. tatiyo p. (f. chḷî')—pakinnako n. catuttho p. (f. châm')—dhâtunidhânâdhikâro n. pañcamo p. (f. jai).

96 (Turnour Collection).

148 leaves, signed with the Sinhalese letters ka—ñî; 8 lines; Sinhalese writing.

The *Milindapañha.*

97.

207 leaves, signed with the Sinhalese letters ka—ḍâm; 8–9 lines; Sinhalese writing.

The same work.

I choose as a specimen of these two MSS. the beginning of the work, giving the text according to No. 96, and subjoining the different readings of No. 97.

namo tassa bhagavato arahato sammâsambuddhassa |
Milindo nâma so râjâ *Sâgalâyam* purattame
upagañchi *Nâgasenaṁ* Gaṅgâ va yatha sâgaraṁ |
âsajja râjâ citrakathiṁ[1] ukkâdhâraṁ tamonudaṁ
âpucchi nipuno pañhe[2] ṭhânâṭhânagate puthu |
pucchâvissajjanâ ceva gambhîratthupanissitâ
hadayaṅgamâ kannasukhâ[3] abbhutâ lomahaṁsanâ |
Abhidhammavinayogâlhâ[4] suttajâlasamatthitâ
Nâgasenakathâ citrâ opammehi nayehi ca |
tattha ñâṇaṁ panidhâya[5] hâsayitvâna mâṇasaṁ[6]
suṇotha nipuṇo (*corr.* nipuṇe)[7] pañhe kaṁkhâṭhânavidâḷane[8] ti |

taṁ yathânusûyate | atthi *Yonakâkaṁ* (*corr.* °naṁ)[9] nânâpuṭabhedanaṁ *Sâgalan* nâma nagaraṁ nadîpabbatasohitaṁ ramanîyabhûmippadesabhâgaṁ[10] ârâmuyyânopavanatalâka-

pokkharaṇîsampannaṃ nadîpabbatavanarâmaneyyakaṃ [11] sutavantanimmitaṃ nihatapaccattikapaccâmittaṃ [12] anupapîḷitaṃ [13] vividhavicitradalhaṃ [14] aṭṭâlakoṭṭakaṃ [15] varapavaragopuratoraṇaṃ gambhîraparikhapaṇḍarapâkâraparikkhittantepuraṃ suvibhattavitthi(*corr.* vîthi-)caccaracatukkasiṃghâṭakaṃ [16] suppasâritânekavidhavarabhaṇḍaparipûritantarâpaṇaṃ vividhadânaggasatasamupasobhitaṃ [17] Himagirisikharasaṃkâsavarabhavanasatasahassi (*corr.* °ssa-) patimaṇḍitaṃ [18] gajahayarathapanti(*corr.* patti-)samâ-kulaṃ [19] abhirûpanaranârigaṇânucaritaṃ âkiṇṇajanamanussaṃ puthukhattiyabrâhmaṇavessasuddhaṃ (*corr.* °ddaṃ) [20] vividhasamanabrâhmaṇâsabhajanasaṃghaṭitaṃ [21] bahuvidhavijjâvantanaravîranisevitaṃ kâsikakoṭumbarakâdinânâvidhavatthâpaṇasampaṇaṃ [22] suppasâritarucirabahu- (*added*: vidha) pupphagandhagandhâpanagandhagandhitaṃ [23] âsiṃsanîyyabahuratta-(*corr.* °tana) paripûritaṃ [24] disâmukhasuppasâritâpaṇasiṃgârivâri-(*corr.* °ni)jaganânucaritaṃ [25] kahâpanarajatasuvaṇṇakaṃsapattharaparipuraṃ [26] pajjotamânanidhiniketaṃ pahutadhanadhaṃñavitthûpakaraṇaṃ [27] paripuṇṇakosakoṭṭhâgâraṃ bahuvaṇṇapânaṃ [28] bahuvidhakhajjabhojjaleyyapeyyasâyanîyya [29] Uttarakurusaṃkâsaṃ [30] sampannasassaṃ Âlakamandâ [31] viya devapuraṃ |

Various readings of No. 97: 1) °kathî, 2) pañho, 3) kaṇṇasukhâ, 4) °gâṭhâ, 5) paṇidhâya, 6) mânasaṃ, 7) nipuṇe, 8) °ṭhâṇavidhâlane, 9) yonaṃ, *corr.* yonakânaṃ, 10) bhitaṃ ramaṇîyyaṃ (*corr.* °yya°) bhumi°, 11) °vaṇarâmaṇeyyakaṃ, 12) °paccatthika°, 13) anuppilîtaṃ, 14) °vicitrâdaḷhaṃ, 15) °koṭṭhakaṃ, 16) °vîthivaccara°, 17) °samûpas°, 18) bhavaṇasatasahassa°, 19) pantis°, 20) °suddaṃ, 21) °samaṇabrâhmaṇasabhâjanasaṃghâṭituṃ, 22) °vatthâpanasampaṇṇaṃ, 23) °bahuvidhapuppha°, 24) °nîyabahuratana°, 25) °siṃgâravânija°, 26) °paripûraṃ, 27) pahûtadhanadhaññavittûpakaraṇaṃ, 28) bavhannapânaṃ, 29) °sâyanîyaṃ, 30) °saṃkhâsaṃ, 31) âḷak°.

98.

Burmese MS., see Catal. of Burmese MSS., No. 3457.

Kalyâṇî kyoṃ câ. Pâli and Burmese. For the history and contents of this work see the Burmese Catalogue.

The Pâli introduction runs thus: namo, *etc.*

nâthaṃ natvâna nâthassa kassaṃ sâsanavuḍḍhiyâ
Kalyâṇîsimây' uppattibhûtapâṭhassa nissayaṃ |
Dhammacetyâbhidhânena Râmâdhipatinâminâ
rañâ Râmañadese hi Kalyâṇînâmikaṃ simaṃ |
âcariye sammanetvâ tâya uppattikâraṇaṃ
ñâtuṃ sîlâpattakesu[1] thapitaṃ likkhiya 'kkharaṃ |
tato pi nihato gandho aparâcariyehi so[2] |
na uggaḷitakkharattâ[3] sudujjânattato mayâ
sodhetuṃ nussahattâ pi thapito cîrassaṃ 'dhunâ |
paraṃparagottâvâsanâbhinikkhaṇagâminâ
ñâtakupâsakeneva tumhâdisehy adipane |
gandhasâravijjantehi satti satti[4] sujânituṃ
pacchimâjanatâ kivaṃ ityâdinâbhiyâcito |
sâsanassopakârâya Mrammabhâsâya jânituṃ
visodhetvâ yathâsattiṃ racissaṃ tassa nissayaṃ |
yuttâyuttaṃ vicintetvâ ayuttaṃ taṃ susodhiya
yuttaṃ ṭhânaṃ dhârayantu mânadosavivajjitâ |

99.

Burmese MS., see Catal. of the Burmese MSS., No. 3421.

The *Dhammasat* (Manusâradhammasattha), Pâli with Burmese paraphrase. An accurate account of this code has been given by Sangermano (Descr. of the Burmese Empire, pp. 172-221).

This Nissaya begins:[5] namo, *etc.*

Manumanosâraṃ vande dasabbalam amaṇḍite (âmaṇḍite, B.)
paṭhavîyâ paṭicchanne vassantaṃ 'malakaṃ viyaṃ (amalakaṃ viya passantaṃ, B.) |
lokîyuttarasaddhammaṃ Nerucakkavaḷâdikaṃ
dhammañ cassa supûjeyyaṃ puñ(ñ)akhettaṃ gaṇaṃ api |
Manusâradhammasatt(h)aṃ kâlantarena sabbaso
paraṃparalikkhitena pamâdasahitaṃ yato |

[1] °paṭṭakesu, the text repeated with the Burmese version.
[2] yo. [3] nathagg°. [4] sakkhissati.
[5] I design by B. the readings of the text repeated together with the Burmese version.

tasmâ atthañ ca tandiyaṃ (tandîyañ ca, B.) visodhento
mahaṃ dâni
akkhadassânam atthâya bâlânaṃ suṭhu dîpissaṃ |
karuṇâya 'ssa codite buddhesi 'nena bhâtunâ
sagâravaṃ 'bhiyâcito porâṇakaṃ mataṃ niya (mataṃ
andhiya, B.) |

The text then begins after this preface:

sajjanâsajjanâsevaṃ narânarâbhivuḍḍhikaṃ
pârañgaṃ 'pârañgaṃ netaṃ viraṃ viraṃ 'bhivandiya |
dhammasattaṃ vicâremi vicittanayamaṇḍitaṃ
bahusattakalokânaṃ catvâgativimuccitaṃ |

100.

Another very incorrect copy of the same work, see Catal. of the Burmese MSS., No. 3454.

101.

Burmese MS., see Catal. of the Burmese MSS., No. 3439. The *Dhammasat*, Pâli text with another Burmese version.

102.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 1. The *Lokanîti*, collection of rules and proverbs for life and society; Pâli and Burmese. Begins:

lokanî*dhi* pavakkhâmi nânâsa*tt*asamuddhitaṃ
mâga*t*eneva saṅkhepaṃ vanditvâ raṭanattayaṃ |

103.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 2. The *Râjanîti*, similar collection of rules for royal government; Pâli and Burmese. Begins:

saddhâ bhavantu jinasakkâ varâbhivuddhiyo |
râjanîtisatthaṃ rañño dhammatthasukhasâdhanaṃ
vuccate buddhivuddhatthaṃ pararaṭṭhavimaddane |

104.

23 leaves; the first 22 leaves are signed with the Burmese letters pa—phau; the last leaf, which, like the preceding one,

is much damaged, has lost its signature. 9 lines. Burmese writing.

Fragment of the *Visuddhimagga*. The outside leaves at the beginning and the end contain the signature ekâdasa-vagga, but neither beginning nor end are coincident with any division of the work.

The fragment begins: lâtu-(ku ?)salaṃ kammaṃ avisesena samuddayasaccan ti saccavibhaṅge vuttaṃ | tasmâ avijjâ-paccayâ saṅkharâ ti avijjâsayasaṅkharaṃ dutiyasaccappa-bhavaṃ *etc.*

105.

Third and fourth part of the MS. No. 18; see also Catalogue of the Burmese MSS., No. 3442.

1. Fol. ka—khe (the letter khû is put twice); 20 leaves; 8 lines. Sakk. 1190.

The *Khuddasikkhâ*, metrical work about the duties of the priesthood. Begins: namo *etc.*

âdito upasampannasikkhitabbaṃ samâtikaṃ
Khuddasikkhaṃ pavakkhâmi vanditvâ ratanatt*h*ayaṃ |
pârâjikâ ca cattâro garukâ nava cîvaraṃ
rajanâni ca patto ca tâlakâ (thâlakâ, the Nissaya) ca pavâ-vaṇâ |
kâlikâ ca paṭiggaho maṃsesu ca akappiyaṃ
nisaggiyâni pâcitti samaṇatappâ ca bhûmiyo (samakap-pîya bhummiyo ca, the Nissaya) | *etc.*

The end, containing the author's name, runs thus:

mahato kittisaddassa yassa lokavicârino
parissamo na sambhoti mâtulasseva niccayo (niccaso the MS. of the Nissaya) |
tena *Dhaṃmasirikena* Tambapaṇṇiyaketunâ
therena ra*j*itâ dhammavinayañ*ñ*upasaṃsitâ |
etthâvatâ 'yaṃ niṭṭhânaṃ Khuddasikkhâ upâkatâ
pañcamattehi gâthânaṃ satehi parimâṇato ti |

2. Fol. ka—ṭaṃ; 131 leaves; 8 lines. Sakk. 1190.

The *Khuddasikkhâ*, text with single explanatory remarks in Pâli and a Burmese Nissaya. The introduction makes it

highly probable that the author of this Nissaya is identical with that of the Vibhaṅganissaya (see No. 47). He says:

viññâtu 'ttho hi sakkâ naṃ sante pi pubbanissaye
sukhena mandamañenahi bhikkhunâ 'haṃ bhiyâcito |
racissa *Pañâmañjûnâ* sikkhâkâmena nissayaṃ
nâtisaṅkhepavitthâraṃ navaṃ pîtivivaḍḍhanaṃ |

The subscription containing this author's name shows that he is the same who composed the Burmese version of the Aṭṭhasâlinî (No. 45). I give the complete text as far as in No. 45.

Kusannâmassa nagrassa purattimapadesake
sâsanâruḷabhûtassa aḍḍhayojanapamâṇake |
Neraṅtivhayagâmassa pacchimaṃ îsanissite
uttarasmi disâbhâge ṭhâne pañcadhanusake |
gamanâgamaṇasampanna *Maṇiratanaṇâmake*
alaye puñani*pp*atte santâsane tibhummike |
bahuggahaṇavâcakena atigambhi*y*abuddhinâ
âdimh' ânisasaddena (*sic, ariya*saddena the repetition with the Burmese version) *Alaṅkâro* tinâminâ |
mahâtherena yuttena *na* âhâpetvâna sabbaso
sâvakânaṃ vâcanañ ca antarâ antarakkha*k*e |
sa*mp*aso dvîsahassañ ca dvisataṃ jinasâsane
tesaṭhivavassa(vessa ?)katato (vassagaṇato, the repetition) racito nissa*r*o *s*ayaṃ |
navabhû Khud*dh*asikkhâya muṇisâsanabuddhiyâ |

106.

Third part of the MS. No. 19; see also Catalogue of the Burmese MSS., No. 3524. 61 leaves, signed with the Burmese letters gho—jho. 8 lines. Second part (tvai) of another copy of the preceding work. The whole copy was probably composed of three parts.

107.

Burmese MS., see Catalogue of Burmese MSS., No. 3498. Sakk. 1127=A.D. 1766.

Pañcasî aṭṭhasî achum aprat, a moral work chiefly about the duties of householders. Pâli, with a Burmese version or paraphrase. An accurate account of the contents is given in the Burmese Catalogue, l.l.

The work begins: namo *etc.*

jitajeyyaṃ varaṃ buddhaṃ tilokaggavinâyakaṃ
natvâ gîhipaṭipadaṃ vakkh' uddhari tato tato |

atthânatthaṃ manati jânâtîti manusso | gahaṭṭhasîlaṃ nâma pañcaṅgasîlaṃ aṭhaṅgasîlaṃ dasaṅgasîlañ ca terasa dhûtaṅgesu ekâsanikaṅgapattapiṇḍikaṅgavasena dve dhûtaṅgâni ca | imâni sîlâni gahaṭṭhânaṃ vattanti.

108.

151 leaves, the first 150 signed with the Sinhalese letters ka—ñṛi (the same leaf has the two signatures ke and kai), the last leaf containing an index to the whole work. 8–9 lines; Sinhalese writing.

The *Sârasaṅgaha.* Begins: namo *etc.*

mahâkâruṇikaṃ nâthaṃ dhamman tena sudesitaṃ
natvâna ariyasaṃghañ ca dakkhiṇeyyaṃ niraṅgaṇaṃ |
dassayissaṃ samâsena pavaraṃ Sârasaṅgahaṃ
samâharitvâ vividhaṃ nayaṃ sotasukhâvahan ti |

Conclusion:

Dakkhiṇârâmapatino Piṭakattayadhârino
*Buddhappiya*vhayatherassa yo sissân' antimo yati |
tena *Siddhattha*nâmena dhîmatâ suciyuttinâ
therena likhito eso vicitto Sârasaṅgaho |

The work is a short encyclopædia of Buddhist theology and cosmology. It is divided into the following chapters: buddhânam abhinîhârakathâ (ends f. kî)—tathâgatassa acchariyakathâ (f. kâm')—pañcaantaradhânakathâ (f. khu')—munino cakkavattino ca cetiyakathâ (f. khû')—sammajjaniyâphalasaṅgahanayo (f. khṛi') — dhamme acchariyakathâ (f. kho')—saṅghe acchariyakathâ (f. gû')—niddâvibhâvanaṃ (f. gṛi')—supinavibhâvanaṃ (f. gḷi')—ratanadvayasantakaparivattanakathâ (f. gḷî) — saraṇagamanassa bhedasaṅgahanayo (f. ge')—sîlânaṃ pabhedasaṅgahanayo (f. ghi)—kammaṭṭhânasaṅgahanayo (f. gho)—nibbânassa vibhâvanaṃ (f. ghau)—ratanattaye agâravavibhâvanakathâ (f. ghau') — janakâdikammaṭṭhânasaṅgahanayo (f. ṅu)—ânantariyakammavibhâvanaṃ (f. ṅṛi')—micchâdiṭṭhivibhâvanaṃ (f. ṅḷi')—ariyûpavâdavibhâvananayo (f. ṅḷî')—kuhakâdînañ ca kathâsaṅgahanayo

(f. ṅe′)—maccherakathâ (f. ṅai′)—tividhaggivibhâvanakathâ (f. ṅâm′)—dânâdipuññasaṅgahanayo (f. cû)—sattânaṃ âhârabhedanayasaṅgaho (f. cḷi′)—yonivibhâvananayasaṅgaho (f. cha)—pumitthiparivattanakathâ (f. chi)—yuvatînaṃ sarûpavibhâvanaṃ (f. chu)—paṇḍakânaṃ vibhâvanaṃ (f. chu′)—nâgânaṃ vibhâvanakathâ (f. chṛi)—supaṇṇânaṃ vibhâvanakathâ (f. chṛi′)—petânaṃ vibhâvanaṃ (f. chḷi)—asurânaṃ vibhâvanaṃ (f. chḷi)—devatânaṃ vibhâvanaṃ (f. chḷî′)—mahivaḍḍhanakathâ (f. che′)—mahicalanakathâ (f. chau′)—vuṭṭhivâtâdînaṃ saṅgahanayo (f. ja)—pakiṇṇakakathâ (f. je′)—iddhividhâdisaṅgahanayo (f. jhu′)—lokasaṇṭhânakathâ (f. ñṛi′).

109 (Turnour Collection).

73 leaves, signed with the Sinhalese letters ka—ṅṛî (the first leaf containing an index of the chapters has no signature); 10–9 lines; Sinhalese writing.

The *Lokadîpasâra*. A collection of chapters on different subjects arranged according to a cosmological schema. The introduction begins:

seṭṭhaṃ seṭṭhadadaṃ buddhaṃ loke lokagganâyakaṃ lokabandhaṃ mahâvîraṃ lokanâthaṃ namâmi 'haṃ.

Subscription: Siriratanapurâbhidhâne uttamanagare setakuñjarâdhipatibhûtassa mahârañño mâtubhûtâya Susaddhâya mahâdeviyâ kârîte ti | punapaṭalachâdite soṇṇamayamahâvihâre vasantena sîlâcârâdisampannena Tipiṭakapariyattidharena saddhâbuddhiviriyapatimaṇḍitena Sîhaḷadîpe araññavâsînaṃ pasatthamahâtherânaṃ vaṃsâlaṅkârabhûtena Medhaṃkaramahâtherâkkhyappatitena *Saṃgharaññâ* karato 'yaṃ Lokappadîpakasâro ti | — — Lokappadîpakasârapakaraṇaṃ *Mahâsaṃgharâjena Dayar*âjassa garunâ racitaṃ samattan ti.

The chapters, as given in the index, are:

I. saṅkhâralokaniddeso. II. nirayagatiniddeso. III. petagatiniddeso (comprehends: sâmaññadukkhavaṇṇanâ—tirokuḍḍasuttaṃ—mahâdevavatthuṃ—pâsânapetavatthuṃ—pâsânatthambhapetavatthuṃ—kasipetavatthuṃ—aḍḍhataṇḍulapetav.—patâkap.). IV. tiracchânagatiniddeso. V. manussagatiniddeso[1] (comprehends: thûpârabbhakathâ—thûpakara-

[1] This chapter contains almost entirely extracts from the Mahâvaṃsa. The story of the Mâgadha kings and the former kings of Ceylon is given very shortly; the account of Duṭṭhagâmani's works is almost identical with the Mahâvaṃsa.

ṇakathâ — mahâdhâtunidhânakathâ — Abhayaduṭṭhagâmaniraññо Tusitadevalokagamanaṃ—Asokamâliniyâ uppattikathâ —Sâlirâjakumârassa uppattikathâ—bhatikammakaraṇakathâ). VI. sattalokaniddeso (comprehends: aṭṭhakkhaṇaparidîpanakathâ—kâmâvacaradevânam uppattikathâ). VII. okâsalokaniddeso. VIII. pakiṇṇakanayasâraniddeso.

110.

Burmese MS., see Catal. of the Burmese MSS., No. 3495, 1. *Ratanamâlâ che kyam*, a medical work; Pâli text with Burmese Nissaya. The MS. is very incorrect. The Pâli introduction begins:[1] namo tassa *etc.*

sampannâ puñaamitaṃ piyajarakhilajanaṃ (piyadh° B.)
buddha(ṃ) trelokasaranaṃ ârabbhâ 'dha pranamyaṃ
(idha atthayojanaṁ B.) |
jararogâ yadi bhavâ tato nikkhituṃ
ratanamâlâcariyo osaṭhâ (°ṭhaṃ B.) gâyâgâyati |

111 (Turnour Collection).

Miscellaneous Pâli and Sinhalese MS., written in Sinhalese characters. I here omit the parts which are merely Sinhalese.

No. 2. 3 leaves (ka—ki); 8-7 lines. The last page contains the title: Asgiri Wihâre Indavallugoḍa Unnânsê wisin amutuwen tanâpu ashṭakayayi. 8 verses in honour of "Jorjji Ṭarṇṇaru" (George Turnour); Pâli with Sinhalese version.

No. 3. 4 leaves (ka—kî); 7–8 lines. Similar 8 verses, Pâli with Sinhalese version.

No. 5. 1 leaf; 8 lines (only the first page is written). 8 verses in honour of Buddha.

No. 6. 2 leaves (ka—kâ); 8 lines. Title: Asgiri Wihâre Miyanamaḍe Unnânsê wisin amutuwen tanâpu ashṭakayayi. Contents similar to No. 2.

No. 7. 4 leaves without signature; 7–8 lines. 7 verses in honour of Buddha, Pâli with Sinhalese version.

No. 9. 5 leaves (kha—khu); 7–9 lines. Beginning of the *Mahâparinibbânasutta*, Pâli text with Sinhalese version. The

[1] The readings marked with the letter B. are those of the text as repeated in sections in the Burmese version.

text ends with the words: Vajjîṇaṃ pâṭikaṃkhâ no parihânî ti (end of p. 3 in Childers's edition).

No. 10. 1 leaf containing 3 verses in honour of Turnour.

No. 11. 1 leaf containing statements about the bringing over of the Bodhi-tree from India to Ceylon.

No. 12. Another leaf treating of the same subject.

No. 13. One leaf containing Pâli and Sinhalese notes on the words saddhammaṃ antaradhâpenti.

No. 15. One leaf containing an extract from the Aṅguttaraṭṭhakathâ (dukanipâtavaṇṇanâ) about the places where Buddha sojourned during the rainy season.

No. 17. 4 leaves; 8–7 lines. 8 verses in honour of Turnour, Pâli with Sinhalese version.

No. 18. 10 leaves, signed with the Sinhalese letters gu—gau; 7–8 lines.

Beginning of an account of six hair relics of Buddha given by him to six Theras; the little treatise is called in the introductory stanza *Thûpavaṃsa*. Begins: namo *etc.*

buddhañ ca dhammañ ca gaṇaṃ namitvâ aggaṃ visuddhaṃ janapuṃkhettaṃ
chakesadhâtûnañ ca *Thûpavaṃsaṃ* vakkhâm' aham sâsanavaḍḍhanâya |

ekasmiṃ kira samaye amhâkaṃ bhagavâ Râjagahe viharati Veḷuvane Kalandakanivâpe tatrâpi kho bhagavâ catunnaṃ parisânaṃ dhammaṃ desesi âdikalyâṇaṃ majjhe kalyâṇaṃ pariyosânakalyâṇaṃ sâtthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ. tena kho pana samayena Anuruddho Sobhito Padumuttaro Guṇasâgaro Ñâṇapaṇḍito Revato ti cha khîṇâsavâ ekacchandâ hutvâ yena bhagavâ ten' upasaṃkamiṃsu *etc.*

The fragment ends: Revatattherassa hatthato anûpamaṃ kesadhâtuṃ sampaṭicchitvâ gandhodakanûnâpetvâ suvaṇṇarajatamayehi pupphehi dîpehi ca dhâtu khamâpetvâ cuṅgoṭake ṭhapesuṃ taṃ khaṇañ ñeva heṭṭhâvuttappakârâni paṭhavikampanâdîni acchariyâni pâturahesuṃ dasa sahassa ca.

STEPHEN AUSTIN AND SONS, PRINTERS, HERTFORD.

00088063

Digitized with financial assistance from the
Government of Maharashtra
on 05 October, 2018